A SERMON PREACHED AT PAULES Crosse the 9. of Februarie, *being the first Sunday in the* Parleament, Anno. 1588. by Richard Bancroft *D. of Divinitie, and* Chaplaine to the right Honorable *Sir Christopher Hatton Knight L. Chancelor of England.*

Wherein some things are now added, which then were omitted, either through want of time, or default in memorie.

2. Tim. 2.

Stay prophane and vaine bablings, for they will increase unto more ungodlines.

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1588

Schiſmaticos non fides diverſa facit: ſed communionis dirupta ſocietas. Schiſmatikes, are ſuch as retaining with us the true faith: do ſeparate themſelves from us, for orders, and ceremonies. *Auguſt.*

Nullum Schiſma non ſibi aliquam poſtea confingit hæreſim, ut recte ab eccleſia ſeceſſiſſe videatur. Schiſmatikes in ſhort time for the moſt part do proove heretikes. *Hierom.*

Epiſtolas plenas mendatiorum & fraudulentiæ atque perjurii in orbem dirigunt, ut & aures polluant audientium & exiſtimationem ſimplicium lædant, quod impleatur in eis hoc quod ſcriptum eſt: A prophetis Hieruſalem eſt egreſſa pollutio in omnem terram. Non enim eis ſufficit iniquitatem propriam devorare & proximum lædere: ſed quos ſemel oderunt per univerſum orbem infamare conantur & ubique ſeminare blaſphemias. That is in effect thus. In that they caſt abroad their infamous libels, ſo leudly fraught with lies, and ſleights, to corrupt therby the eares of their hearers, and to hurt the opinion and judgement of the ſimpler ſort: that is fulfilled in them which is written: From the falſe prophets which are in the church, is wickednes gone foorth into all the lande. For it is not ſufficient for them to hide and devoure their owne iniquities, and by ſuch calumniations to hurt their neighbors: but thoſe whom once they hate, they labor to defame *Hierom.*

through all the world, and do ſow in everie place their curſed and ſlanderous ſpeeches.

laſi. *Diſcipulos ſæpenumero gignunt, ideo ſe notiores quòd Magiſtros ſuperent audacia, vana oſtentatione & inani ſuaſione perfectionis. Hi cum aliquid addiderunt aut immutarunt, ſuam quoque ſeorſim habent ſectam, cujus ipſi eadem permoti gloriæ cupiditate authores videri volunt? Nemo enim eſt ejuſmodi vir, qui non aliquid novi comminiſcendo eminere & nominari: & magiſter ſuorum, aut doctor dici & haberi cupiat.* The ſchollers of ſchiſmatikes, through a vaine oſtentation, and perſwaſion of perfection, are commonly more impudent and woorſe then their maſters. Theſe men having added or changed any thing, will have by themſelves a ſect of their owne, wherof (being as deſirous of glory as their maſters) they deſire to be reputed the authors. For there is none of them who by deviſing of ſome new tricke, doth not covet to be famous, and to be accounted a captaine and doctor of his owne crue.

Deerly beloved, beleeve not every ſpirit, but trie the ſpirits whether they be of God: For manie falſe prophets are gone out into the world. 1. Ioh. 4. 1.

THESE words which I have readde unto you (right Hon. and beloved in the Lord) do divide themſelves into three parts: a prohibition, *Beleeve not everie ſpirit*: a commaundement, *But trie the ſpirits whether they be of God*: and a reaſon of them both, *Bicauſe many falſe prophets are gone out into the world*. Of theſe three parts, the laſt in order is the firſt in nature; and the firſt is the laſt: and I meane to proceed accordingly. Firſt I will ſhew unto you, that many falſe prophets are gone out into the worlde: ſecondlie, the triall of them is to bee conſidered of: which two points being well underſtood, the neceſſitie of the prohibition will evidently appeere; which is, that we ought not to beleeve every ſpirit.

Many falſe prophets are gone out, &c.

In this firſt part I obſerve fower things: the number of theſe prophets, they are manie: their qualitie, they are falſe: their going out, and the cauſes that moove them ſo to do: and where they remaine, they are gone into the world.

The number of theſe prophets.

As concerning the number of theſe prophets, the Scriptures do name theſe: *Simon Magus*, *Elimas*, *Barjehu*, the *Nicholaites*, *Himinæus*, *Philetus*, *Alexander*, *Phigellus*, *Hermogenes*, *Diotrephes*, *Theudas*, and *Iudas* of Galilee. To whom alſo theſe may be added: *Ebion*, *Cerinthus*, the *Carpocratians*, *Simon* of Galilee, *Menander* and divers others.

Acts.8.
Act.13.
Apoc.2.
1.Tim.2.
2.Tim.1.
1.Tim.1.
3.Iohn.
Acts.5.
Iræneus.

With theſe prophets the Church was ſo troubled and diſquieted in S. *Iohns* time, that (as it ſeemed) ſome cared for no ſpirit, prophet, nor doctrine: and ſome were ſo giddy headed, that in a maner every ſpirit contented them, which cauſed the Apoſtle to uſe in effect theſe words: to the one ſort, Beleeve not every ſpirit: and to the other, although you are not to beleeve every ſpirit, yet it is your dutie to beleeve ſome ſpirit.

After the Apoſtles times, as it were out of the aſſes of theſe falſe prophets, there grewe and ſproong up ſo many other ſchiſmatikes and heretikes: as *Irenæus*, *Tertullian*, *Epiphanius*, and S. *Auguſtine* do teſtifie, that the very name of Chriſt began to be odious among the

the people: and as *Socrates* reporteth, the Chriſtians were mocked and jeſted at upon publike ſtages, and in their common interludes. *Socrates.*

Of the times in like maner wherein we now live, the Apoſtle S. *Paule* did propheſie, that there ſhould be many falſe prophets: and we do ſee his ſayengs therein to be fulfilled by the number of ſuch prophets as now remaine amongſt us: *Arrians, Donatiſts, Papiſts, Libertines, Anabaptiſts,* the *Familie* of love, and ſundrie other (I knowe not of what opinion) ſo many ſectaries and ſchiſmatikes, as that in very deed divers do revolt daily to Papiſtrie, many are become meerly Atheiſts, and the beſt do ſtand in ſom ſort at a gaze. 1.Tim.4.

So as all the complaints which in times paſt have been made heerof, may trulie be applied to theſe our daies wherein we now live; *Vos Chriſtiani diſſidetis inter vos & tot ſectas habetis: quæ licet omnes Chriſtianiſmi titulum ſibi vendicent, tamen alia aliam execratur & condemnat. Quare veſtra religio vera non eſt, nec à deo originem ducit.* Yee Proteſtants ſay the Papiſts (as *Clemens Alexandrinus* noteth ſome others to have ſaid upon the like occaſion) yee diſſent amongſt your ſelves and maintaine ſo many ſects: which ſects notwithſtanding they al claime the title of Chriſtian *Clem. Stromat. lib. 7.*

religion, yet one of them curseth and condemneth another: and therefore your religion is not true, nor hath hir beginning or ground from God.

Chrys. in act. homil. 33. And *Chrysostome* of the Atheist; *Venit gentilis & dicit, vellem fieri Christianus: Sed nescio cui adhæream. Multæ inter vos sunt pugnæ, seditiones & tumultus. Nescio quod dogma eligam, quod præferam.* The Infidel and Heathen commeth and saith, I would be a Christian man, but I know not whom I should follow: there is much strife, dissention & trouble amongst you: I can not tell what doctrine to choose to set before other: *Nam singuli dicunt, ego verum dico:* for everie one saith, I speake the truth.

The best amongst us in like maner I feare are come to the same passe that they were at in *Melanchthons* time, who complained as he writeth in this sort; *Quos fugiamus habemus, quos sequamur non intelligimus:* We understand whom to avoid (meaning the Papists) but as yet whom to follow we know not. God for his mercies sake remoove this great stumbling block from amongst us: even as he shal see it to be most expedient for his church.

Melanct. resp. ad Staphyl.

The qualities of those prophets.

Now of the qualitie of those prophets: they aré false: false in doctrine, and false in conversation. In respect of their doctrine, they are called in the Scriptures Spirits of error,

1. Tim. 4.

error, ſeducers, deceivers, juglers, authors of divers ſects, falſe ſpeakers, and the children of the divell, who is the father of all falſhoode. 2.Iohn. Col.2. 2.Tim.3. 2.Tim.2. 1.Tim.4.

In reſpect of their converſation they are ſaide to be humble and lowlie in outward ſhew, but yet of nature verie contentious and unquiet, doting about queſtions and ſtrife of words: wherof commeth envy, ſtrife, railings, and evill ſurmiſings. Their mouths do ſpeake proud things and ſwelling words of vanitie: likewiſe dangerous things. They are bolde and ſtand in their owne conceit: they deſpiſe government and feare not to ſpeake evill of them that are in dignitie and authoritie; whereas the angels which are greater both in power and might give not railing judgement againſt them before the Lord. They are Libellers, and do ſpeake evill of thoſe things which they know not. They are bolder in avouching their untruths, and in depraving their ſuperiors, than *Michael* the Archangell durſt be when hee ſtrove againſt the divell. 1.Iohn.3. Col.2. 1.Tim.6. Iude. 2.Pet.2. Iude.

In both theſe reſpects they are reſembled in the Scriptures, and in the ancient fathers unto diverſe things; as unto painted wals and ſepulchers, bicauſe they are hypocrites: to trees which have nothing but leaves, bicauſe they are fruiteleſſe: to the mermaides Matt.23. Luk.11. *Iuſt.Mart.*

bicauſe they hide their errours under their counterfeit and faire ſpeeches: to *Helena*, of Greece, for that they moove as great contention in the church as ſhe did troubles betwixt the Grecians and the Troians: to the
2. Tim. 2. diſeaſes called the leproſie and the cankar, in that their corruption taketh deepe roote and ſpreadeth ſo farre: to a ſerpent that is lapped up togither, bicauſe they have many windings and contradictions: to the fiſh named a Cuttle, for that they infect men with their blacke and ſlanderous calumniations: to ſnakes or adders, the poiſon of
Rom. 3. aſpes being under their lips: to the viper, bicauſe they regarde not to wound & deſtroie their mother the church: to tigers and lions, for that they are verie cruell and fierce: and to diverſe other ſuch thinges as ought to make them odious to all that love the truth.

Of theſe falſe prophets ſome indevour to ſeduce the godlie under pretence of dreams and revelations: eſpecially the popiſh prieſts and prophets: For prooving of their reall preſence & purgatorie, as it appeereth moſt manifeſtlie in diverſe of their bookes: but eſpecially touching purgatorie in *Dionyſius* the Carthuſian; *De quatuor noviſſimis*.

Dionyſius.

Vnto theſe I might adde the holie maide of *Liſbone*, who did propheſie this laſt yeere (if the report be true) that the invincible navie

vie of the Spaniardes ſhould no ſooner approch the coaſt of England, but that preſentlie all Engliſh mens harts ſhoulde faile them, and the Spaniards obtain the victory. I praie God that al propheſies and attempts againſt England have never better ſucceſſe then theſe of late have had.

There are other falſe prophets in like maner ſo termed, bicauſe they do applie the ſaiengs of the true prophets unto a falſe ende and purpoſe: as thoſe in the Apoſtles times who tooke upon them to ſet down peremptorilie the certaine time of the day of judgement. Such there are alſo in theſe daies: eſpecially *Brocard* the Italian, who expoundeth the propheſies of *Eſaie*, *Ezechiell* and the reſt touching the overthrow of Ieruſalem, Egipt, Tyre, Sidon, and Babylon with their kings & rulers to be underſtood of the deſtruction of Anwarpe, Paris, the prince of *Orange*, the prince of *Conde*, and others both noble men, and famous cities in theſe laſt daies. *Danæus in prolego. in 1: Proph. ca. 8.*

Of this number I may verie well account the late obſtinate heretike *Francis Ket*, who was within theſe two months brent at Norwich. All the places in the prophets which did deſcribe the ſpiritual kingdom of Chriſt, he applied to the materiall reſtauration of the earthly Ieruſalem: affirming that as manie as woulde be ſaved muſt go and dwell *Ket.*

there in the land of Chanaan.

Another of this ſort (whoſe booke I have, written with his owne hand) endevoreth to proove out of the prophets, that ELIZABETH now Queene of England is ordained of God to be Queene of Ieruſalem: even as the Anabaptiſts long ſince dreamed of *Iohn Bocaldus* of *Leiden*, whom as *Bullinger* noteth, the crowned king of Ieruſalem.

Contr. Anab.

Laſtlie they are to be reckoned amongſt the number of theſe falſe prophets who do pervert the meaning of the Scriptures for the maintenance and defence of any falſe doctrin, ſchiſm, or hereſie. Heerof you know I might give you many examples: I pray you beare with me if I ſet downe one as ſtrange in my opinion, as any is to be founde in a matter of no greater importance.

The name of falſe prophet I am content in diverſe reſpects to ſuppreſſe: the matter it ſelfe which I meane, ſtandeth in this ſort. There are very many now a daies, who do affirm that when Chriſt uſed theſe words, *Dic eccleſiæ*, he ment thereby to eſtabliſh in the church for ever the ſame plat and forme of eccleſiaſtical government, to be erected in every pariſh, which *Moſes* by *Iethroes* counſel appointed in mount Sinaie: and which afterward the Iewes did imitate in their particular ſynagogs.

Matth. 18.

Num. 11.

They

They had (ſaie theſe men) in their ſynagogs their prieſts, we muſt have in every pariſh our paſtors: they their Levites, we our doctors: they their rulers of their ſynagogs, we our elders: they their leviticall treaſurers, we our deacons. The certai forme of cleſ gover

This forme of governement they call the tabernacle which God hath appointed, the glory of God, and of his ſonne Ieſus Chriſt, the preſence of God, the place which he hath choſen to put his name there, the court of the Lord, and the ſhining foorth of Gods glorie. Where this eccleſiaſticall ſynode is not erected, they ſay Gods ordinance is not performed: the office of Chriſt as he is a king is not acknowledged: in effect that without this governement we can never attaine to a right and true feeling of Chriſtian Religion, but are to be reckoned amongſt thoſe who are accounted to ſay of Chriſt as it is in *Luke*, Wee will not have this man to raigne over us.

And their concluſion upon this point againſt all that do withſtand their governement is this, according as it likewiſe followeth in the ſame place: Thoſe mine enimies which would not that I ſhould raigne over them, bring hither and ſlay them before me. Demonſtra of Diſciplir Luk. 19.

Heere you ſee there is great vehemencie uſed, and very ſharpe applications are urged,

A man would thinke that if the grounde of this government were not more cleere then the ſunne, and ſo determined of by all the godlie and learned in the worlde ever ſince Chriſts time, they could never be halfe ſo reſolute or earneſt.

But heerein they paſſe indeede the meaſure of a modeſt mans conceite. For there was never ancient father ſince the Apoſtles times, were he never ſo learned or ſtudious of the truth: there was never particular Church, councell or ſynode, or any man of judgement that ever lived till theſe latter times (as I thinke, and I have taken paines for the ſearch thereof) that did ever ſo expound and interpret that place: or that ever did ſo much as once dreame of anie ſuch meaning.

Beſides, it is moſt manifeſt that there hath been a diverſe governement from this uſed in the church ever ſince the apoſtles times: and theſe men themſelves confeſſe that long before the councell of Nice this their government began greatly to decay: and that ſince the ſaid councell it was never heard of in chriſtendome untill theſe their times.

T.C.

A verie ſtrange matter if it were true, that Chriſt ſhould erect a forme of governement for the ruling of his Church to continue from his departure out of the world untill his

his comming againe : and that the ſame ſhould never be once thought of or put in practiſe for the ſpace of 1500. yeers, or at the leaſt (to take them at the beſt) that the governement and kingdome of Chriſt ſhoulde then bee overthrowne, when by all mens confeſſions the divinitie of his perſon, the vertue of his prieſthood, the power of his office as he is a prophet, and the honor of his kinglie authoritie, was ſo godlie, ſo learnedlie, and ſo mightilie eſtabliſhed againſt the Arrians, in the councell of Nice, as that the confeſſion of the Chriſtian faith then ſet foorth, hath ever ſince without contradiction been received in the church. *Concil. Ni*

So as for mine owne part I cannot chooſe but account theſe Interpreters to bee in truth perverters of Chriſts meaning: and do holde them among the number of thoſe of whom *Tertullian* ſpeaking ſaith: *Cædem ſcripturarum faciunt ad materiam ſuam:* They murder the Scriptures to ſerve their owne purpoſe. And thus of their qualities. *Tertul. de præſcrip. ad verſ. hæret*

Manie falſe prophets are gone out. Are gone out, that is, are manifeſt. Before they lay hid in the Church, but nowe by their ſchiſmes they have made themſelves knowen. They departed from the congregations of the faithfull accounting them ungodlie : and have gathered to themſelves companies agreeable False prophets go out.

greeable to their owne humors: which they onely esteeme for the Churches of God.

Thus all heretikes and schismatikes have done from the beginning, wherein they are greatly to be woondred at. For this hath ever been reckoned a most certaine ground and principle in religion, that that Church which maintaineth without error the faith of Christ, which holdeth the true doctrine of the Gospell in matters necessarie to salvation, and preacheth the same; which retaineth the lawfull use of those Sacraments onely which Christ hath appointed, and which appointeth vice to be punished, and vertue to be maintaned; notwithstanding in some other respects, and in some points it have many blemishes, imperfections, nay divers & sundry errors, is yet to be acknowledged for the mother of the faithfull, the house of God, the Arke of *Noe*, the piller of truth, and the spouse of Christ. From which Church whosoever doth separate himselfe, he is to be reckoned a schismatike or an heretike.

I might bring very many testimonies out of the ancient fathers to proove this principle: especially out of S. *Augustine* against the Donatists; but I hold it needlesse. And yet for the better satisfaction of those which are of the new humor, I will trouble you with

with the judgement heerin of a man of the newe reformation. *Danæus* handleth this point at large, and is flat of this opinion, that whoſoever departeth from the Church for any imperfections or errours, which do not impugne nor overthrow the ſubſtance and articles of the Chriſtian faith, he is a ſchiſmatike: *Quia diſcedit ab eo cœtu qui fundamentum veræ fidei verè retinet:* Bicauſe he departeth from that company, which truly retaineth the foundation of the true faith. And out of this church ſaith he: *Nulla eſt ſalus:* there is no ſalvation. *Danæus 1 ſag.par.3 lib.1.cap.*

Touching the cauſes why falſe prophets with ſo great danger of their ſoules do depart from the Church: if we reſpect them as they are indeed, I can ſay nothing, but as it is contained in the old diſtinction; They were in the church, but they were not of the Church. Or as S. *Iohn* ſaith; They went out from us, bicauſe they were not of us: for if they had been of us, they ſhould have continued with us. In the Lords barne there is contained both wheate and chaffe. *Triticum non rapit ventus, nec arborem ſolida radice fundatam: ſed inanes duntaxat paleas jactat tempeſtas:* The winde (ſaith Saint *Cyprian*) carrieth not away the wheate, nor overthroweth the tree that is deepely rooted, but the light chaffe onely is toſſed and carried away with the tempeſt: The cauſes why falſe prophets go out. 2.Ioh.2. Matt.3. *Cyprian.*

tempeſt: howbeit although in truth they depart from the Church, bicauſe they were not of the Church, yet there are certaine reaſons whereby they are mooved ſo to do.

Martin affirmeth that there are ſo manie ſchiſmes in the Church of England at this day, bicauſe that Biſhops will not ſuffer men to do as they liſt (for I can make no better ſence of his diſcourſe touching that matter) but for mine owne part I am not of his opinion. For I find in the ancient fathers ſundrie other cauſes far differing being truly applied, from thoſe which *Martin* alledgeth. Of which cauſes if that which I have to ſay do haply diſpleaſe any, let them not be offended with me, but rather blame themſelves and their owne demeanour, in that a man can ſcarcelie ſpeake any thing out of the ſaide godlie fathers as touching the behavior of the ancient heretikes and ſchiſmatikes, but he ſhall ſeeme to point at and deſcribe the factions in theſe daies.

I ontempt BB.

There are many cauſes ſet downe by the ſaid ancient fathers why ſo many falſe prophets do go out into the world, but I will onely touch fower, whereof I finde the contempt of Biſhops eſpecially to be one. For unto them as S. *Ierome* ſaith ever ſince Saint *Marks* time the care of church government hath been committed. They had authoritie

piſt. ad. Eagr.

over

over the reſt of the Miniſterie, *Vt ſchiſmatum ſemina tollerentur*: That the ſeed of ſchiſmes might be taken away. And againe, *Ne unuſquiſque ad ſe trahens Chriſti eccleſiam rumperet*: Leaſt everie one drawing to himſelfe by a ſeverall way ſhould rent in peeces the church of Chriſt. For if Biſhops had not that authoritie, *Tot in Eccleſiis efficerentur ſchiſmata quot Sacerdotes*: There would be as many ſchiſmes in the church as there are prieſts. *Idem. in 1. Tit.* *Idem. ad Evagr.* *Idem cont. Lucif.*

Which thing being obſerved before *Ieromes* time by S. *Cyprian*: *Initia hæreticorum & ortus atque conetus ſchiſmaticorum male cogitantium, hæc ſunt, &c. Vt præpoſitum ſuperbo tumore contemnant. Sic de eccleſia receditur: ſic altare prophanum foris collocatur: ſic contra pacem Chriſti, & ordinationem atque unitatem dei rebellatur.* The beginning of heretikes (ſaith he) and the firſt ſpringing up and enterpriſe of ſchiſmatikes thinking amiſſe, &c. groweth of this, that being puffed up with pride they contemne their governors. By this meanes men ſtray from the church. Thus a prophane altar is placed without the doores: and thus they rebell againſt the peace of Chriſt, and the ordinance and unitie of God. And in another place: *Vnde ſchiſmata & hæreſes ortæ ſunt niſi dum Epiſcopus qui unus eſt, & eccleſiæ præeſt, ſuperba quorundam preſumptione contemnitur: & homo dignatione Dei honoratus ab indignis hominibus* *Ad Rogatianum.* *Ad Pupianum.*

minibus judicatur. Whence do hereſies and ſchimes ſpring but of this, that Biſhops having the governmēt of the churches in their ſeverall Dioceſes (as M. *Nowell* ſheweth at large againſt *Dorman*) are through the proud preſumption of certain contemned, and being men by Gods approbation allowed and honored, are of unworthy men judged. Thus you ſee what the ancient and godlie fathers have thought in times paſt of the contempt of Biſhops, let it prevaile now with you as it ſhall pleaſe God to worke in your harts.

2 Ambition. *De utilitat. credendi in 6. Iob.*

The ſecond cauſe why ſo many falſe prophets are gone into the world, I finde to be ambition; or as *Auguſtine* ſaith, deſire of glory: or as *Gregorie* ſpeaketh, deſire of principalitie, not by ſuch as are alreadie advanced to any honour or authoritie, but rather by thoſe who accounting themſelves nothing inferior to any of their ſuperiours, do affect with greedines the like places and preferments: the which if they miſſe one way, they labor to attaine them by another.

This will appeere verie evidently unto thoſe who ſhall conſider the hiſtories of *Arrius* coveting the Biſhoprick of Alexandria: of *Donatus* laboring to have been Biſhop of Carthage: of *Novatus* deſiring a Biſhopricke in Italie: and of *Aerius* contending with one *Euſtathius* for a Biſhopricke in Pontus. Theſe men

men affecting theſe honorable roomes, by receiving their ſeverall foyles, when through ambition they could not get the places they looked for in the church, they ſought to attaine them in their particular ſynagogs. But the hiſtorie of *Aerius* is moſt of all pertinent to this purpoſe. *Epiphanius* doth reporte it thus in effect. *Lib. 3. Tom. 1. hæreſ. 75.*

Aerius and *Euſtathius* being ſchollers together in Pontus, and profiting in learning with like commendation, at the laſt did ſue one againſt another for a Biſhopricke there. *Euſtathius* obtained it: *Aerius* is greatly offended. The Biſhop ſeeking carefully how to content him, made him the Maſter of an Hoſpitall. But heerwithall *Aerius* was not ſatisfied. The repulſe he had taken greatly tormenting him, upon a ſtomacke he gave over his Hoſpitall, and began to deviſe how to ſlander *Euſtathius:* affirming him to be a proud man, and not the man he had beene taken for: that now he abounded too much in wealth, and was declined *Ad pecuniarum collectionem*, to hoording of monie. Thereupon he entred into a ſchiſme, he departed from the church, and having allured unto him a multitude of men and women, he fell into many abſurdities. That he might likewiſe, the rather (as he thought) pinch and vexe *Euſtathius*, as alſo for the advancement The hiſtorie of Aerius.

of his owne credit: he affirmed himselfe (being but a priest) to be equall in honour and dignitie with *Eustathius* a Bishop, and that there was no difference by the word of God betwixt a priest and a B. He used for proofe of these his assertions the very same arguments which nowe are used of those that maintaine his opinions: as that the apostles sometimes writing to priests and deacons, & somtimes to Bb. and deacons, should therby signifie, that a B. and a priest is all one. Which is an assertion (saith *Epiphanius*) *Stultitiæ plena:* full of follie. And thus you see what ambition accompanied with emulation wrought in *Aerius*.

The course of which historie I have the rather at large noted unto you, bicause *Martin* would gladly have been as subtill to have deceived you, as he is malicious in depraving his superiours. Who taking upon him with *Aerius* to proove an equality in the ministerie, and that there ought to be no difference betwixt a B. and a priest, commeth at last to these wordes; *There was never anie but Antichristian popes and popelings that ever claimed this authoritie* (he meaneth the superioritie which Bb. have over the clergie) *especially when the matter was gainsaid, &c.*

Why doth mans allowance or disallowance make a matter Antichristian or not Anti-

Antichriſtian? Were they godly Bb. which claimed this authoritie when it was not gainſaid, and are they become Antichriſtian Bb. for challenging the ſame, bicauſe ſom do miſlike it? But that you may yet farther ſee *Martins* boldnes (I might ſay either his malice or ignorance) it may pleaſe you to underſtande, what account was made in the church of God in thoſe daies of *Aerius* gainſaying and impugning of the ſuperioritie of Biſhops. For if then his opinion prevailed, the favorers of the ſame cauſe now have ſome what to boaſt of: but indeed it fell out far otherwiſe. For it appeereth in *Epiphanius*, after due triall and examination made by the learned fathers who then lived, of all his arguments and ſleights which he uſed for the proofe of his aſſertions, that with a generall conſent of the whole church his opinions were overthrowen, and he himſelfe perſiſting in them was condemned for an heretike. Saint *Auguſtine* likewiſe beareth witnes heerof, who in his booke of Hereſies aſcribeth this to *Aerius* for one, in that he ſaid; *Presbiterum ab epiſcopo nulla differentia debere diſcerni:* That there ought to be no difference betwixt a prieſt and a Biſhop. *Cap. 53.*

Beſides for all *Aerius* gainſaying, the moſt of the godly, the beſt learned, and the moſt zealous of the fathers, who ſpent themſelves

in the defence of religion againſt ſuch heretikes and ſchiſmatikes as the church of God did then abound and flow withal, did themſelves take upon them the offices of Biſhops: and till this day there was never any but heretikes, and ſuch lewd perſons, who did account them antichriſtian.

There were, as it ſeemeth, in *Chryſoſtomes* time ſuch like men in behaviour towards Biſhops, as we ſee manie to be amongſt our ſelves at this time: who being called before them as occaſió required, did behave themſelves in verie proude and diſdainfull maner, in ſo much as thereby they were diſcerned to be very arrogant and contemptuous heretikes; *Quilibet hæreticus &c. loquens cum pontifice, nec eum vocat pontificem nec Archiepiſcopum, nec religioſiſſimum, nec ſanctum: ſed quid? reverentia tua, ſapientia tua, prudentia tua, & nomina illi adducit communia ejus negans authoritatem. Diabolus hoc fecit cum Deo, &c.* Everie heritike ſaith he, ſpeaking with a Biſhop doth neither call him Biſhop nor Archbiſhop, &c. But what? your reverence, your wiſedome, your prudencie, and he giveth him common names, thereby denieng his authoritie. The divell ſo dealt with God himſelfe. And this of the ſecond cauſe.

Chryſoſt. in Pſal. 13.

3 Selfe love.

The third cauſe why many falſe prophets go out into the world, Saint *Auguſtine* noteth

teth to be selfe-love. Selfe-love saith he, did build the city of the divel. For heerin is their cheefe vaunt and glorie (as *Bernard* saith) *Captare laudem de singularitate scientiæ:* to hunt after cómendation by singularitie of knowledge. *De civit. D. li. 14. ca. 28* *Serm. in Cam. 65.*

And surely it is greatly to be marvailed at, into what doting follie men may fal, who shall give over themselves to follow this humor. *Irenæus* writeth, that some were so besotted with an opinion of themselves, that they accounted their owne writings to be Gospels: as we see nowe by the familie of love, that have set out their *Evangelium regni*. Others reckoned their owne wisdome far greater then the Apostles. There were who termed themselves γνωστικοὶ, accounting themselves thereby ignorant of nothing. The Manichees derived their name of *Manna*, bicause they held that whatsoever they taught was to be received at their handes as foode from heaven. *Montanus* saide, he was the comforter which Christ promised shoulde leade the church into all truth. *Novatus* called himselfe *Moses*, and having a brother, he named him *Aaron*. *Simon Magus* affirmed sometimes that he was God the father, somtime God the sonne, somtime God the holy Ghost, and somtime the power of God. *Adverſ. hæreſ. lib. 1. cap. 1.* *Auguſt.* *Tertul.* *Clem. Alex.*

And hence it is, that the ancient fathers

haue reckoned this dotage to be the verie beginning and fosterer of heretikes: *Initia hæreticorum, &c.* The beginning of heresies is (saith *Cyprian*) *Vt sibi placeant:* When men be-
In 13. Zach. gin to please themselves. For then (as *Ierome* noteth) whatsoever they conceive; *Vertunt in Idolum*; The make it an Idoll. And againe; *Avarus colit Mammona, & hæreticus dogma quod finxit:* The covetous man worshippeth his monie, and the heretike his owne opinion.

They may rightlie therefore be compared unto *Pigmaleon*, who fell in love with an image of his owne making: or to *Narcissus* that doted so greatly in beholding himselfe. These men if once they affirme any thing, they wil rather hazard their lives than by revoking the same impaire their reputation.

Alledge against them the generall consent of all the ancient fathers, and they esteeme it not a rush. He is but of a meane conceite
Epist. 190. among them who will sticke to say (as *Bernard* noteth of *Petrus Abailardus* and his followers) *Omnes Patres sic, at ego non sic:* Indeed all the fathers are of this opinion, but I am of another judgement. Of whom (saith *Bernard*) *an non justius os loquens talia fustibus tunderetur quã rationibus refelleretur?* Were it not more agreeable to justice that the mouth of such a man should by punishments be stop-

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ped then by reaſons refelled? *Nonne omnium in ſe merito provocat manus, cujus manus contra omnes?* Doth not he woorthilie provoke all men to bee againſt him, who is himſelfe againſt all men? Howe this ſelfe-love hath blinded many in theſe daies, there is none of you my brethren who are ignoraunt of it. God of his infinite mercy deliver us all from ſo dangerous an enimy.

The fourth cauſe why manie falſe prophets are gone out into the world, is ſaid to be covetouſnes: whereof the apoſtle ſpeaketh when he ſaith of ſome, that they teach things which they ought not for filthy lukers ſake. Heerunto likewiſe the divell had reſpect when he ſaide unto Chriſt, All theſe will I give thee. It is written of *Paulus Samoſatenus* that being allured with great hope of preferment, which hee expected of *Zenobia* the Queene of Arabia, he fell into thoſe ſchiſmes, which after wrought his overthrow.

4 Covetouſnes

Tit. 1.

Matt. 4.

Theod. lib. 2 hæret. fab.

But I would to God this matter were not evident by experience amongſt our ſelves. For I am fully of this opinion, that the hope which manie men have conceived of the ſpoile of Biſhops livings, of the ſubverſion of cathedrall churches, and of a havocke to be made of al the churches revenues, is the cheefeſt and moſt principall cauſe of the

greateſt ſchiſmes that we have at this day in our church.

I would be loth to ſay thus much if I had not verie apparant reaſon to lead me thereunto. For the better explanation whereof I have thought it good to devide the factious of our age into two ſorts: the clergie factious, and the laie factious. The clergie factious do contend, that all the livings which now appertain to the church, ought of right to be imploied for the maintenance of their presbyteries, & that rather then they ſhould want, the old ſpoile of the abbies and ſuch religious houſes ſhould be reſtored againe unto their uſe: and in this courſe they are ſo earneſt, as that in a ſupplication exhibited in the name of the communaltie to the high Court of Parleament 1585. they have ſet it down as a reſolute doctrin, that things once dedicated to a ſacred uſe, ought ſo to remain by the word of God for ever, and ought not to be converted to any private uſe.

The clergie factious.

Diſcip. Eccl. Learned diſcourſe.

The judge to the 6. queſt.

The laie factious on the other ſide are of a far contrarie opinion. For ſaie they (as it appeereth in the late admonition to the people of England, as I conceive by the circumſtãces there noted) our preachers ought to conforme themſelves to the example of Chriſt and his Apoſtles. Their Maſter had not a houſe to put his head in. The apoſtles their

The lay factious.

their predeceſſors had neither gold nor ſilver, poſſeſſions, riches, goods, nor revenues: and why then ſhould they being in gifts and paines inferior unto them, have greater preferments in the world then they had? If they have a meſſe of pottage and a canvas dublet, may it not content them? Surelie theſe advancements which they have do greatlie hinder and hurt them.

Even as though one ſhould ſaie unto you, my brethren of the poorer ſort: theſe gentlemen and wealthier ſort of the laitie do greatly abuſe you: the children of God (you know) are heires of the world, and theſe things which the wicked have they enjoy by uſurpation. The earth is the Lords and the fulnes thereof. You have an equall portion with the beſt in the kindome of God: and will you ſuffer this unequall diſtribution of theſe worldlie benefits? Conſider how in the apoſtles time the faithfull had all things common. They came and laid their goods at the Apoſtles feet, and diviſion was therof made according to every mans neceſſitie. You can not but groane under the heavie burden which is laide upon you. Your landlords do wringe and grinde your faces for the maintenance of their pride in apparell, their exceſſe in diet, their unneceſſarie pleaſures, as gaming, keeping of haukes & dogs, and

The vnabaptiſts.

and ſuch like vanities. They enhaunce your rents, they take great fines, and do keep you in very unchriſtian ſlaverie & bondage. Why do you not ſeeke for your better releeſe to renue the uſe which was in the Apoſtles times? Theſe great poſſeſſions, lands, and revenewes, which the richer ſort have in their handes, do (as you ſee) make them verie proude, choake their zeale, hinder them in their vertuous proceedings, and will in deed (if order be not taken) mar and undo them.

Now deerly beloved unto you of all ſorts, but eſpecially to you of the richeſt, I praie you tell me how you like this doctrine. Do you thinke it is true or meete to be taught? No ſurely it is not. The whole maner thereof is wholy Anabaptiſticall, and tendeth to the deſtruction and overthrow of all good rule and governement. And yet I tell you it may be urged with as great neceſſitie againſt the laitie, as the other may againſt the clergie: but in deede neither the one or the other againſt either of them both truely. Mary it may be you deſire to heare what the clergie factous do anſwere for themſelves, and in what good part they take their ſchollers liberalitie towards them. I warrant you they are not toong-tied on their owne behalfe, but finding their deſire are bolde ynough to tell them of it.

Whileſt

Whilest they heare us speake against Bb. and Cathedrall Churches (saith the author of the Ecclesiasticall Discipline) it tickleth their eares, looking for the like praie they had before of Monasteries: yea they have in their harts devoured alreadie the churches inheritaunce. They care not for religion, so they may get the spoile. They coulde be content to crucifie Christ, so they might have his garments. Our age is ful of spoiling souldiers, and of wicked *Dionysians*, who will rob Christ of his golden coate, as neither fit for him in winter nor sommer. They are cormorants, and seek to fil the bottomles sacks of their greedy appetites. They do yawne after a pray, and would thereby to their perpetuall shame, purchase to themselves a field of blood.

The clergie factious of the lay factious. *Discipl. Ec*

T. C.

And whereas you have alreadie in your hands many impropriations & other church livings: they saie that in keeping them you sinne against your owne consciences: that you ought to be so far from looking for anie more, which doth nowe appertaine to the Church, as that you rather ought to feare you loose not that you have alreadie: especiallie seeing you waste the same in courtly braverie, and consume it with most sacrilegious impudency and boldnes.

Discipl. Ec

I have not used a worde of mine owne heerin,

heerin, but have been a faithfull relator unto you, what the clergie factious do thinke of their lay ſchollers. And is not then deere brethren the conſideration heerof very pitifull unto you ? The one ſort you ſee would bring us to the government which was, as they ſaie, in the Apoſtles times, but they would have the livings of theſe times: the other ſort not caring ſo much for the ſaid government, do greatly urge in the miniſtery the Apoſtolicall povertie, to the intent that they might obtaine the pray, which they looke for. Wherby I doubt not, but it is manifeſt unto you, that covetouſnes in them both hath thruſt them into this ſchiſme.

But yet a worde or two more unto you the factious of the laitie. I beſeech you upon what groundes do you ſtand ? Your owne teachers ſeeing your fetches do utterly condemne you; and for mine owne part I do not abſolve you. It is therefore very meete and agreeable to the reputation which you deſire, either for your vertue or for your religion, that before you proceed any farther in your diſcloſed maske, firſt you provide you of teachers for your warrant therein: leaſt otherwiſe you growe into hatred, as men for their commodity regarding neither God nor the word.

Nay in my opinion you ought to be aſhamed

med to open your mouthes ever heerafter againſt the preſent governement of the Church, and for the newe platforme, untill you can be contented to be ſo far from coveting the goods of the church, as that you are both willing and readie to deliver out of your hands ſuch ſpoiles and praies thereof, as you have alreadie.

If I were urged, deerly beloved, to give my conſent to the erection of theſe Presbyteries, which both the ſorts of theſe men do ſeeme ſo earneſtly to deſire, I could be content (ſo that firſt they agreed who ſhoulde have the preſent revenues of the church) for ſom ſhort time (until they ſaw the miſchiefe of them) to yeeld therin unto them. Almightie God graunt unto them and to everie one of us ſuch grace from above, as that we may not wilfully infringe his holy commaundement, prohibiting us to covet other mens goods: but with all thankefulnes to ſatisfie our ſelves with thoſe benefits which of his mercie he hath alreadie beſtowed upon us. And thus much of theſe fower cauſes why ſo manie falſe prophets go out from the church.

Where falſe prophets remaine. *Danæus.*

Now followeth the laſt point of the firſt part of my text. *Many falſe prophets are gon out into the world. Into the world*; that is (as one obſerveth verie well upon this place) they are now

now ſproong up in everie corner amongſt our ſelves, even in theſe places wherein we li-e, *Velut ſparſa in noſtro itinere pericula & venena:* As dangers and venome laid in our waies to intrap and infect us.

It had beene good for the church, that when falſe prophets wil needs ſeparate themſelves from the communion thereof, they would have gone likewiſe and have dwelt in ſome ſtrange countries; as *India*, *Cataia*, or to the fartheſt parts of *Afrike*, where they might have delighted themſelves in all ſorts of novelties, and erected ſuch governments as ſhould beſt have pleaſed their fanſies. But they will none of that: for as *Tertullian* noteth; *Illorum opus non proprio ædificio venit, ſed ex veritatis deſtructione:* Their workmanſhip riſeth not by their owne building, but by the overthrow of the truth. And againe; *Noſtra ſuffodiunt ut ſua ædificent:* They undermine our works, that they may erect their owne.

e præſcrip. ver hæret.

But indeed if they would be gone to dwel in ſtrange countries: yet they could not be permitted. For (as Saint *Auguſtine* ſaith) where God doth build his citie, the divel wil have another hard by to confronte it: or as an other writeth; where Chriſt ereɛteth his church, the divell in the ſame church-yarde will have his chappell. Where Chriſts miniſters do ſowe the good & pure ſeed of truth,

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unitie

unitie and order, there the divel doth ſtir up his miniſters by waies and meanes ſecretlie in corners to caſte abroad their cockle and darnell of falſhood, diſcorde, and confuſion. When Sathan (ſaith Saint *Auguſtine*) ſaw his temples forſaken, and that his oracles were all put to ſilence, he cunningly deviſed for a new ſupplie, to have alwaies his miniſters in or about the church: *Qui ſub vocabulo Chriſtiano doctrinæ reſiſterent Chriſtianæ:* Who under a chriſtian name might reſiſt the chriſtian doctrine. *De civit. De lib. 18. ca. 51*

The cauſes why falſe prophets are ſuffered to be in the world.

True it is, that almightie God if it had ſtoode with his good pleaſure, could eaſilie have brought it to paſſe in ſpight of the divell, that there ſhould never have been anie ſuch falſe prophets or hereſies amongſt us. But he ſaw it not to be expedient: for as the apoſtle ſaith, by his directions, there muſt be hereſies in the church: and that as the ancient fathers do note out of the Scriptures for three cauſes.

Firſt (as Saint *Paule* ſaith) that they which are approoved might be knowne: or as *Tertullian* ſpeaketh; *Vt fides habendo tentationem, haberet etiam & probationem:* That faith by having temptation, might have alſo probation. 1. Cor. 11. *De præſcrip. adver. hæres.*

Secondlie (ſaith Saint *Auguſtine*) there muſt bee hereſies, bicauſe God doth ſee it more *Enchirid.*

more agreeable to his wiſdome; *Ex malis bona elicere quàm nulla eſſe permittere:* To bring good out of evill, then at all to permit no evill.

The third reaſon heerof is this, that men might be driven thereby the rather to labor and ſearch for the finding out of the truth.

ioſu.15. To that end God permitted the Iebuſites to dwell with his people, and to the like purpoſe *Scipio Naſica* diſwaded the league of peace betwixt the Romans and the Carthaginians, leaſt thereby the Romans ſhould grow to be ſlothfull. Saint *Auguſtine* upon the 54. Pſalm affirmeth, that the doctrine of the Trinitie was never ſo fully handled by the church, as when they were driven thereunto by the hereſies of *Arrius:* nor of repentance, as when *Novatus* oppoſed himſelfe againſt it: nor of Baptiſme, as when the Donatiſts labored to confirme their falſe opinions.

In Pſal.67. And againe, *Multi ſenſus Scripturarum latent, nec aſſeruntur commodiùs, niſi quando hereticis reſpondendi cura compellit:* Many ſenſes of the Scriptures lie hid, and are not more profitablie applied, then when men are compelled to anſwer heretikes.

Seeing then (deerlie beloved) that there are many prophets and of falſe diſpoſition, which through contempt of eccleſiaſticall gover-

governors, through ambition, ſelf-love, and covetouſnes have made a great ſchiſm in the church, and do continue amongſt us for the trial of our faith, the glorie of God, and that we might more carefully ſearch out & hold faſte the truth: you ſee how neceſſarie this exhortation of the apoſtle is: *Deerely beloved, beleeve not everie ſpirit, but trie the ſpirits whether they be of God.* And thus much of the firſt part.

Trie the ſpirits whether they be of God.

That which I have to ſaie of this matter will be ſubject to ſlanderous toongs: I praie you therefore conceive me rightly, and do not pervert my meaning. Some forbid the children of GOD to proove any thing. Others cómand them to be ever ſeeking and prooving of all things. But neither of them both in a right good ſenſe, do deale therein as they ought to do. A meane courſe betwixt theſe two is to be allowed of and followed: which is, that we proove ſome things, and that we receive without curioſitie ſome other things being alreadie examined, prooved and tried to our hands. Two ſorts of erring ſpirits

The Popiſh falſe prophets will ſuffer the people to trie nothing, but do teach them wholie to depende upon them: and to that The ſleights of popiſh ſpirits.

purpoſe they have indeede three notable ſleights.

1 Firſt they forbid them the reading of the ſcriptures. And the better to be obeied therin, they will not permit the Scriptures to be tranſlated into their vulgar toong. Whereof it came to paſſe that the people were ſo eaſilie ſeduced and drawen from Chriſt to the Pope; from his merits, to the ſaints and their own merits; from his bloody ſacrifice, wherby onely ſins are remitted, to their moſt drie and fruiteleſſe ſacrifice; from the ſpirituall food of his bodie and bloode, unto a carnall and Capernaicall tranſubſtantiation; from the calling upon his name, to the invocation of ſaints: and from their ſure truſt and confidence in his death, to a vaine imagination of the vertue of their maſſes, pilgrimages, pardons, and I knowe not to what intolerable ſuperſtition and idolatrie.

Againſt this their falſhood and very lewd dealing all thoſe places of Scripture may be alledged, wherein we are commaunded to ſearch the Scriptures, *To proove all things, and to hold that which is good*: and likewiſe in this place to try *and examine the ſpirits whether they be of God.*

To the like purpoſe an infinite number of places out of the ancient fathers may be applied (as you may finde them collected togi-

ther

ther by doctor *Buckley* in his anſwer to certaine reaſons in the Preface of the Remiſh teſtament) where they are verie earneſt upon this point. *That all Chriſtian men ſhould read the Scriptures, buy unto themſelves Bibles, and meditate continually upon the word of God: ſo as thereby their eies might be opened, their conſciences comforted, their faith nouriſhed, and their hope lifted up to a full aſſurance of the promiſes therein contained.*

The ſecond ſhift which theſe falſe prophets of the Romiſh church do uſe, is this: Now that they perceive the ſcriptures to be tranſlated into the language almoſt of everie nation; and that the bookes are now ſo common in every mans hands, as that with their former deviſe they are no longer able to cover their nakednes: they labor with all their might to bind us to the fathers, to the councels, & to the church of Rome, proteſting verie deepely, that we muſt admit of no other ſence of any place of the ſcriptures, than the Romiſh church ſhall be pleaſed to deliver unto us: according to the ſaying of *Hoſius*; *Si quis habeat interpretationem eccleſiæ Romanæ de loco aliquo ſcripturæ, etiamſi nec ſciat nec intelligat an & quo modo cum ſcripturæ verbis conveniat, tamen habet ipſiſſimum verbum Dei*: If a man have the expoſition of the church of Rome touching any place of ſcripture, *De expreſſo Verbo Dei.*

although he neither know nor understand, whether and how it agreeth with the words of the scripture, yet he hath the very word of God.

To refell the grossenes of this absurd opinion, all that is very effectuall which is brought, to proove that the church is inferior to the scriptures. Besides, we saie that the fathers do in manie points diffent amongst themselves: and their generall councels have been oftentimes repugnant one to another. But yet we joine with them upon a nearer issue. Where the fathers do all agree togither, we do not dislike them; and for the first fower generall councels we allow and approove them.

And heerof it commeth to passe, that we do the rather condemne manie points of Poperie, in that they have of later daies broched and taught us sundrie very strange and dangerous opinions: which as they are not to be found in the scriptures; so are they repugnant as well to the fathers, as to all the foresaid generall councels.

3 Whereupon ariseth their third shift. They wil not stick to confesse, that they teach manie things now which are not to be prooved either by the words of scripture, fathers, or councels. Mary saie they, if the Apostles and fathers had lived in our times, they would have

have taught and decreed, as we have done.

For you must understand (saith Cardinall *Cusanus*) *Scripturas esse ad tempus aptatas, & variè intellectas, ita ut uno tempore secundum currentem universalem ritum exponantur: mutato ritu, iterum sententia mutetur:* That the scriptures are appointed to serve the time, and have divers understandings: so that at one time they may be expounded after the universall, common, and ordinarie custome: & that the same custome being changed, the meaning of the Scriptures may likewise be changed. *Nam intellectus scripturæ currit cum praxi:* For the understanding of the scriptures runneth with the practise of the Church. And therefore he commendeth that obedience to be most full & perfect which is without reason: that is, when a man obeieth without requiring of any reason. *Sicut jumentum obedit domino suo:* as a horse is obedient to his master. *Epist. 2. ad Bohemos.*

To refell these blasphemous assertions, all those authorities of Scripture are verie materiall, wherin God is shewed to be immutable, and his word an everlasting word, and a word of truth. Likewise those sentences of the fathers, wherin they appeale as occasion serveth, to the Scriptures, accounting them as the verie touchstone and rule of all truth. Which coulde not be true, if (as the Papists

ſay) they were like a noſe of waxe, or a ſword of lead, that might be turned as a man liſt: or like to the Cameleon that changeth his colors according to his ſeate: or as though the ſcriptures were to yeeld to the fantaſies of men: that as they changed their minds, being by nature mutable: ſo the ſcriptures ſhould change the ſenſe & meaning of God, who is not ſubject to any alteration or change. It were but a deceitfull touchſtone that would apply it ſelf unto the goldſmiths pleaſure: and he that ſhould truſt it, were not unlike oft times for pure gold to be deceived with copper. The Lord open their eies that they may ſee the groſſenes of this their great ſinne: or otherwiſe I can ſaie nothing farther of them, but that if needs they will be filthie, let them be filthie ſtill.

Giddie ſpirits.

Another ſort of prophets there are, (you may in mine opinion call them falſe prophets) who would have the people to be alwaies ſeeking and ſearching: and thoſe men (as well themſelves as their followers) can never finde wherupon to reſt. Now they are caried hither, now thither. They are alwaies learning (as the apoſtle ſaith) but do never attaine to the truth. That which pleaſeth them to daie, diſpleaſeth them to morow: they read the ſcriptures (as *Greg. Naz.* writeth) therby *To arme their toongs, and that they*

Orat. 1.

may

may be eloquent againſt the truth.

They will take upon them to be maſters, before they deſerve the name of ſchollers, and to be in the greateſt matters of Gods law, judges; being far unmeete to be called to the barre. *Si verbum nacti ſunt ſubito proſiliunt, ſummáque cum injuria recte tradita diſcerpunt:* If they catch but a word (ſaith *Gregorie Nazian.*) they ſtraight inſult upon it, & with great injurie they contemne thoſe things which have beene rightly delivered unto them. They wring and wreſt the Scriptures according as they fanſie. It would pittie a mans hart conſidering what paines they will take in quoting of places, to ſee how perverſly they will apply them. And I greatly feare, except they take heed betimes, they will fall into the number of thoſe, who (as Saint *Peter* ſaith) being unlearned indeed, and unſtable, do wreſt the Scriptures unto their owne deſtruction. Orat. 2. 2. Pet. 3.

To repreſſe therefore this boldnes, firſt I ſay with *Tertullian*, and then alſo (for other mens contentation) with *Danæus*, that it hath ever been noted as a right property of heretikes and ſchiſmatikes, alwaies to be beating this into their followers heads: *Search, examine, trie and ſeeke:* bringing them thereby into a great uncertainty wherupon they may inſiſt: as alſo to a more readie confor- De præſcrip adver. hære. Iſag. par. 3. lib. 3. cap. 42.

mitie for the imbraſing of their opinions.

Tertull. For as the ſaid father ſaith: *Qui credit quæ credere debuerat, & aliud ulterius putat in ea re requirendum: indicat ſanè nihil ſe eorum credidiſſe quæ credere videbatur, aut credere jam deſiſſe:* He that once beleeveth thoſe things that he ought to beleeve: and afterwards thinketh ſome other thing to be ſought for in the ſame; he ſheweth himſelf that he did not beleeve thoſe things which he ſeemed to beleeve, or elſe that now he hath given over to beleeve.

Auguſt. And therefore in this ſence I ſaie againe with S. *Auguſtine, Melior eſt fidelis ignorantia quàm temeraria ſcientia:* Faithfull ignorance is better then raſh knowledge. And with *Greg. Nazianzen:* It falleth not within the compas of everie mans underſtanding to determine and judge in matters of religion: *Sed exercitatorum:* but of thoſe who are well experienced and exerciſed in them.

Greg. Nazianzen.

Which things conſidered, togither with our experience of the preſumption which is every where to be found in theſe daies: Very juſt occaſion is given to all the godlie to complaine with Saint *Ierom* in his epiſtle *ad Paulinum:* Husbandmen, Dawbers, Smiths, Carpenters, Woolſters, Fullers, and other men of ſuch like occupations, *Abſque doctore non poſſunt eſſe quod cupiunt:* They al are content

Hierom.

to

to learne of their masters. *Quod medicorum est promittunt medici, tractant fabrilia fabri:* Phisitians deale with matters of phisicke, and men of trade with their owne occupations: *Sola scripturarum ars est quam sibi passim omnes vendicant:* Onely the knowledge of the scriptures is that which every man chalengeth to be skilfull in. Learned and unlearned they take upon them to write. *Hanc garrula anus, hanc delirus senex; hanc Sophista verbosus, hanc universi presumunt, lacerant, docent antequam discant:* This art of the scriptures the pratling old woman, the doting old man, the brabling sophister, and generally al men presume they have obtained it, when it is far otherwise: they teare it in peeces, and take upon them to teach it before they have learned it.

The meane therfore betwixt both these extremities of trieng nothing and curious trieng of all things, I holde to be best. And this it is: that when you have attained the true grounds of Christian religion, and are constantly built by a lively faith upon that notable foundation whereof the Apostle speaketh, which is *Iesus Christ*, being incorporated into his mystical body in your bap- 1. Cor. 3.
tisme by the holie Ghost: and afterwardes nourished with the heavenly food exhibited unto you in the Lords supper: you then content your selves and seeke no farther; according

ding to the saieng of *Tertullian*: *Nobis curiositate opus non est post Christum Iesum: nec inquisitione post Evangelium*: We neede not to be curious after wee have apprehended Christ Iesus: nor inquisitive after we have received the Gospell. And againe, *Cum credimus nihil desideramus ultra quærere*: When once we beleeve, we do not desire to seeke any farther.

Reade the Scriptures, but with sobrietie. If any man presuming upon his knowledge, seeke farther then is meete for him: besides that, he knoweth nothing as he ought to know, he shall cast himselfe into a labirinth and never finde that he seeketh for.

God hath bound himselfe by his promise unto his church of purpose, that men by hir good direction might in this point be releeved. To whose godlie determination in matters of question, hir dutifull children ought to submit themselves without any curious or wilfull contradiction. I could bring many authorities to this effect. Those things (saith *Athanasius*) which have been prooved and decreed by so many and so woorthy Bishops, *Supervacaneum est denuò in judicium revocare*: it is in vaine to call againe into question.

When certain men in the councell of Calcedon began to dispute of some points determi-

termined before in the councell of Nice, the fathers there aſſembled ſaide all with one voice: *Si quis retractat, anathema ſit: ſi quis ſuper iſta inquirit, anathema ſit: maledictus qui addit: maledictus qui aufert: maledictus qui innovat:* If anie retract, accurſed be he: if any inquire of theſe things, accurſed be he: accurſed be he that addeth; accurſed be he that diminiſheth; accurſed be he that innovateth. *Concil. Calced.*

The Emperours *Valentinian* and *Martian* thought it verie unmeete, that thoſe things which had been once judged of, and wel decided by the decrees of godly ſynods, ſhould againe be debated and diſputed upon: and both they and divers others made verie godlie lawes for the better conteining of buſie heades within the compaſſe of this chriſtian modeſtie. *Valentinian Martian.*

And ſurely it is a very true doctrine, that when councels and ſynods being lawfullie aſſembled and directed with Gods ſpirit do reſolve upon matters in queſtion: that private men ſhould content themſelves therewithall. Neither can I ſee, now that popery is baniſhed and the truth of chriſtian religion (maugre the malice of all ſorts of enimies) is godlie planted amongſt us, why in theſe daies we ſhould not attribute as much to the decrees of our learned fathers in their lawfull aſſemblies, as other men in times paſt

paſt of as great judgement as we are of, have done.

Is it not very abſurd that we ſhould ſeeke everie way to diſcredite them in matters of leſſer importance, who have moſt notablie ſealed unto us the verie grounds and ſubſtance of religion with their blood? Or is it likely that that Church which was able to diſcerne betwixt truth and falſehood in ſo great pointes of doctrine being wrapped through continuance of time in ſo deepe an obſcuritie; ſhould be unable to judge of ceremonies, forms of praier, decencie, order, edification, and ſuch like circumſtaunces of no greater waight? You would not, I thinke, take it in good part, that men ſhould nowe begin to ſift and quarrell at the articles of religion, ſet out and approoved in the yeere 1562. and yet I ſee no reaſon why they may not as well do it, as to carpe and controll at ſuch orders, as were then likewiſe eſtabliſhed for order and government.

ib. 4. inſtit. cap. 10. ſect. 1.

Quantarum rixarum ſemen futura eſt earum rerum confuſio, ſi prout cuique libitum ſit mutare liceat, quæ ad communem ſtatum pertinent: Of how great quarels (ſaith M. *Calvin*) woulde ſuch confuſion become the ſeed, if it may be lawfull according to everie mans fanſie, to change and alter thoſe things which do appertaine to the common ſtate. He meaneth being

being determined of before with ſuch grave and due conſideration as already is mentioned. For as it followeth; *Nunquam futurum eſt ut omnibus idem placeat, ſi res velut in medio poſitæ ſingulorum arbitrio relictæ fuerint:* It will never come to paſſe, that one and the ſelf-ſame thing ſhould pleaſe all men, if matters may be left indifferent to be determined of, by everie private mans diſcretion.

And writing upon this place I have in hand, where the Apoſtle ſaith generally; *Proove the ſpirits whether they be of God,* he reſtraineth the words to a due conſideration of certaine circumſtances. For as there he addeth; *Aurum igne aut lidio lapide probatur, ſed ab iis qui artem tenent: nam imperitis nec lapis lidius nec ignis uſui eſſe poterit:* Gold is tried by fire, and by the touchſtone, but yet of thoſe who have skill ſo to trie it: for unto thoſe that have no experience therein, neither the ſtone nor the fire ſerveth to any purpoſe. *Calv. in 1. Ioh. 4.*

And therefore ſaith he; *Duplex eſt examen doctrinæ, privatum & publicum:* The trial of doctrine is twofold, private and publike. The private triall to be had by private men, and privately, he alloweth in ſuch ſort, as I have before obſerved againſt the Papiſts: but the publike triall already made or to be made with ſuch conſideration as hath been declared, is to be preferred by many degrees. *Nam*

ſi penes ſingulos jus & arbitrium erit judicandi, nihil unquam certi conſtitui poterit: quin potius vacillabit tota religio. For (as there it followeth) if authoritie and libertie of judging ſhall be left to private men, there will never be anie certaintie ſet downe, but rather all religion will wholie become doubtfull.

This which I have ſaid heerof, to thoſe who are of anie moderation or good diſcretion, I account it ſufficient: but yet that I may the better heerin ſatisfie everie mans humor, you ſhal heare the judgement of our Engliſh reformers touching this point. It is thus in effect: *That when ſuch great cauſes of the churches as could not be ended in their Conſiſtories or conferences, ſhall be heard and determined by a ſynode provinciall, nationall or more generall, thereunto the church ſhall ſtande, as it was at Ieruſalem: except it be in a great matter of faith, or a great matter expreſlie againſt the Scriptures, as that was in the Nicene councell, of the mariage of miniſters, where the whole councell would have concluded againſt it, &c. had not one man* Phaphnutius *withſtoode them, &c.* In which caſe ſaie they, *Trie the ſpirits whether they be of God or no. For otherwiſe the particular churches muſt ſtande to the determinations as afore.* Hitherto the Admonition.

2. *Admonit.*

Subſcripſion

And for the better obſervation of this ſobrietie in reſting our ſelves upon the decrees

crees of our synods and councels; as also for the avoiding of such confusion as *Calvine* hath before mentioned; you shal understand that there is not a reformed church in christendom which doth not in this case require subscription (at the least) of their ministers. *Calvine* refusing to administer the Communion in Geneva, and to use therein unleavened bread or wafercakes, was compelled to depart the citie, and was not received thither againe, until he had allowed of the same kinde of bread; *De quo postea restitutus nunquam contendendum putavit. minime tamen dissimulans, quid alioqui magis esset probaturus:* Whereof afterwarde being restored, hee thought never meete to contende, not dissembling in the meane while what otherwise he rather approoved. *Bexa in vita Calvin.*

In Germanie likewise subscription is required verie streightlie unto the confession of *Augusta*, of al that take degrees in any of their universities, of all that are made ministers, & of all that are admitted to any ecclesiasticall livings: neither is any suffered there to preach, who shall refuse the said subscription. True it is that one *Osiander* a notable heretike (as *Melancton* noteth and I doubt not of his followers) did heerat take many exceptions, greatly inveighing against that order. He cried out, O wickednes, O tyrannie, *Melanct.*

rannie, O cruelty, christian liberty is heerby restrained; a yoke & bondage laid upō mens consciences: godlie mens mouths heereby shall be stopped. It is not tollerable; it is unlawful. Even as many crie out in these daies, and that which is least to be borne withall, by such as account themselves very great lawyers.

He likewise (as evidently it may be collected) did bitterlie inveigh against such as did subscribe: *Et gloriatur se libertatem retinuisse nec admissa hæc vincula:* And he glories (saith *Melanæthon*) that he had retained his libertie and not admitted these bonds. *Atque hi clamores in tanta licentia & anarchia hujus temporis, plausibiles sunt apud multos, qui infinitam licentiam sibi sumunt fingendi opiniones, & Phirronico more labefactandi omnia recte tradita:* And these out cries (as it followeth in the same place) in so great licentiousnes and confusion of this time are plausible with many, who take to themselves an infinite libertie of coyning newe opinions, and in a Pirronious sort of the overthrowing of all things which have been rightly determined.

Howbeit notwithstanding this mislike of what schismatikes soever, that Church to this daie requireth this subscription. And *Melanæthon* himselfe by sundrie good arguments approoveth the same in his oration

De

De calumniis Osiandri.

I might heer adde how in times past Emperours, Kings, and generallie al Christians subscribed to the Decrees of the Church either by themselves or by their substitutes: and I would to God the same order were yet observed, especially by our Iustices of peace in England. Peradventure it woulde make them more carefull than they are in the performance of their othes which they take (as it is reported) when they are admitted unto those roomes: especially concerning the punishment of such persons, as are complained of unto them, to be common depravers and contemners of the orders of the church. For heerin (I am afraid) they take as great liberty to dispense with themselves, as ever the pope did with any by his fonde and grosseſt pardons.

But touching Ecclesiasticall persons it was commaunded about 1270. yeeres ago, that certaine men, having by schisme and heresie devided themselves from the church of God, and rent in sunder by their factions the peace thereof, should not againe be received or admitted before they had subscribed to the constitutions of the church. Thus the words stande in the eight canon of the councell of Nice. *Ante omnia hanc habeant ab iis confessionem, quam per scripturam exigi oportet,* Concil. Nice

ut fateantur ſe cum omni conſenſu, eccleſiæ Catholicæ ſtatuta obſervaturos : Let them firſt take of them this confeſſion, and that under their hand-writing, that they promiſe with all conſent, to obſerve the ſtatutes of the catholike church.

Whereas therefore we have at this time many *Oſiandrians* amongſt us, and manie over-buſie in ſearching and trieng to make new quarrels of matters before compounded, you ſee what ſpirits they are, and need no farther triall to diſcerne them. GOD grant unto them more humble and ſober minds, that they may no longer continue in this rebellion againſt the church of God. And thus much of the ſecond part.

Beleeve not everie ſpirit.

That which hitherto hath been ſpokē doth contein divers & very ſufficient reaſons why you ought not to beleeve every ſpirit. There are many of them falſe, contemptuous, ambitious, proud, and covetous. Whom if you finde (knowing your ſelves to be throughly grounded in matters of ſalvation) to draw you by ſlaunderous ſpeeches, and falſe collections, into a miſlike of other points agreed upon by the church, thereby troubling your peace, and feeding your eares with plauſible

plauſible deviſes, I beſeech you with the Apoſtle in this place, beleeve them not.

When the Queenes moſt excellent Majeſtie had firſt obtained the crowne, (which God of his great mercie grant ſhe may long enjoy) as a moſt zealous *Salomon*, *Iehoſaphat*, and *Ioſias*, hir principal care was, how to aboliſh all popiſh ſuperſtition & idolatrie, and to place in hir peoples hart a right & true feeling of Chriſtian religion. Wherein through the great diligence of all the godlie and learned in the realm, in diſputing, examining and trieng of ſpirits, of prophets, & of their doctrines, with what notable ſucceſſe hir highnes did proceed, they are very ignorant that know it not, and verie froward and obſtinate that knowing it, will not with all thankfulnes acknowledge it.

All the Churches in Europe which were then reformed, underſtanding of our reformation, did on our behalfe clappe as it were their handes for joie. The apologie of the church of England which ſhortly after was ſet foorth to the juſtifieng of our doctrine, with the reaſons of our miſlike of popery, hath ever ſince obtained principall commendation amongſt all the apologies and confeſſions, which hitherto have beene ſet foorth by any church in chriſtendome. The Papiſts onely in the beginning of hir Maje-

ſties raign, did ſhew themſelves to be therewith diſcontented. Marie now of later yeers we have gotten new adverſaries.

O Ieſu Chriſt, who woulde ever have thought, that he ſhould have lived to have heard any Proteſtants reproove our religion: or would ever have dreamed of ſuch diviſion, of intollerable bitternes againſt the maintainers of it? It muſt be confeſſed for a truth, that *Barnard* ſaith upon the like occaſion; *Leones evaſimus, ſed inſidimus in dracones:* We have eſcaped the lions mouthes, but now are fallen into a den of dragons. *Inimici hominis domeſtici ejus:* Our friends are turned to be our enemies. And you know the old ſaying; *Fratrum odia acerbiſſima:* When brethren fall out, they growe to great extremities. The Papiſts did never deale with more egernes againſt us than theſe men do now.

Epiſt.190.

Micha.7.

1. Admonit.

They ſay that, *As the ſtate is now of the church, we can have no right religion: that the church of England hath neither the word of God rightly preached, nor the ſacraments ſincerely miniſtred: that the truth doth but in a maner as it were behind a ſcreene peepe out amongſt us: and that we have mixt togither in our religion Chriſt and Antichriſt, God and the Divel.* Divers ſuch ſlanderous ſpeeches you ſhall find everie where in all their writings. I beſeech you brethren, beleeve

T.C.

Miles.

beleeve them not. Or if any ſhal neglect this apoſtolicall admonition, let him then likewiſe take part of the like reprehenſion; *O amentes Galatæ, quis vos faſcinavit ne obſequeremini veritati?* O you fooliſh Galatians, who hath bewitched you, that you ſhould either thus deprave or revolt from the truth. Galat. 3.

Againe, as touching the Communion booke, you knowe what quarels are picked againſt it, although for mine owne opinion there is not the like this day extant in Chriſtendome. Of the Communion booke.

In the beginning of king *Edwards* raigne, notwithſtanding it was then carefully compiled and confirmed by a ſynode: yet by and by after (that I may uſe Maſter *Foxes* words) *Through the obſtinate and diſſembling malice of manie,* it was impugned. Thereupon it was againe reviewed, and after publiſhed with ſuch approbation, as that it was accounted the worke of God. But yet not long after there were againe, who affirming the ſame to reſemble the Maſſe booke, *Diviſionis occaſionem arripiebant:* Did greedily hunt (as *Aleſius* ſaith) for occaſion of diviſion. *Vocabula & penè ſillabas expendendo:* Weighing and ſifting the very words, yea almoſt every ſillable in it. *Fox.* *Aleſius.*

Whereupon Archbiſhop *Cranmer* procuring the ſame booke to be tranſlated into *Fox.*

Latin, and requiring M. *Bucers* judgement of it, received this his approbation: That there was nothing therein contained, which was not taken out of the word of God, or at the

Bucer. leaſt which was againſt it, *Commodè acceptum*, being well underſtood. Some things indeed there are, ſaith he, *Quæ niſi quis candidè interpretur, videri queant non ſatis cum verbo Dei congruere:* Which except a man do charitably interpret, may ſeeme not ſufficiently to agree with the word of God. And in another place; *Quæ rapi poſſunt ab inquietis ad materiam contentionis:* Which may be ſnatched of unquiet men to breed matter of contention.

Fox. Vpon this occaſion the booke was againe carefully ſurvaied and almoſt in every point (which then was ſo cavilled at and wreſted) corrected and amended. King *Edward* died, Queene *Marie* ſucceeded. The booke is condemned, but yet God raiſed up meanes for the defence of it.

Io. Ould. Maſter *Iohn Oulde* a very learned man writ a treatiſe againſt the Papiſts in defence of the ſaide booke, and of everie part of the reformation injoied in king *Edwardes* daies.

Cranmer. Archbiſhop *Cranmer* likewiſe being provoked therunto, did offer a challenge to all the papiſts living, that if he might obtaine the Queenes favor to take unto him *Peter Martir*, and fower or five others whom he would choose

chooſe, they would togither defend the foreſaid reformation, (naming withal the Communion booke) to be in everie point agreeable to the word of God: and to be in effect the verie ſame, *Quæ fuit ante annos* 1500. which was above 1500. yeeres ago.

Another alſo in thoſe daies, as it appeereth in a Preface before Archbiſhoppe *Cranmers* booke of unwritten verities, writeth of the Cómunion book in this maner. *Then* (meaning in K. *Edwards* daies) *the common praier was rightlie uſed, and the Sacraments were plainlie adminiſtred according to Chriſts inſtitution, and the rule of his holie worde.* Furthermore, the godlie fathers (who then were fled, and for the libertie of their conſciences lived in exile) uſing in their meetings this forme and order of publike praier: Maſter *Knoxe* a man who was of nature too contentious, with ſome other that joined with him, began to quarrell, and to make manie exceptions againſt them. *E.P.*

Doctor *Grindall* late Archbiſhop of Canterburie, being there in baniſhment with them, certified Biſhop *Ridley* condemned to die, and then in priſon in Oxford, of Maſter *Knoxes* perverſe behaviour. Whereunto the godly father anſwered again in theſe words, (which he ſaid he thought ſhould be the laſt that ever he ſhould write.) Alas that brother *Grindall.* *Ridley.*

Knoxe could not beare with our booke of Common praier, in matters againſt which; although I grant a man (as he is) of wit and learning, may finde to make apparant reaſons, yet I ſuppoſe he cannot be able ſoundly by the word of God to diſproove any thing in it.

Afterward when it pleaſed almighty God to bleſſe this Realme with the happie gouernement of our Soueraigne Ladie the Queenes moſt excellent Majeſtie that now is (whom almightie God long preſerve, with all health and proſperitie to rule & governe us) the ſaide booke in ſome points bettered togither with the truth of chriſtian religion, eſtabliſhed in hir brothers daies, was againe through Gods favor and hir goodnes reſtored unto us.

Deering. Of this booke a certain learned man writing againſt Maſter *Harding*, uttereth theſe words by waie of challenge. *Our ſervice is good and Godlie, everie title grounded on holie ſcriptures, and with what face do you call it darkenes? Sure with the ſame that the propheſies of the holie Ghoſt were ſometimes called dreames, the doctrine of the apoſtles hereſie, and our Saviour Chriſt a Samaritaine. As* Elias *ſaid to the prieſts of* Baal, *let us take either our bullockes (meaning the Popes portuiſe, and our Communion booke) and laie the peeces on our altars, and on which God ſendeth*

sendeth fire, let that be the light. And a little before, O Master Harding, turne to your writings, examine your authorities, consider your councels, apply your examples, looke if any line be blameable in our service booke, and take hold of your advantage, I thinke Master Iewell will accept it as an article.

Heerby you see, deerly belooved, what account was made of this booke in times past, & that by men neither for life nor learning, to be any way contemned. But now the case is altered: and many are growen to such a hatred of it, as they scarcely have patience to heare the booke once named. *Cranmer, Ridley, Bucer, Peter Martir* with many other, as famous men as ever this lande brought foorth: notwithstanding they imployed their whole times verie diligently and painfullie in the studies of Divinitie, and other good learnings therunto appertaining, were compassed about, belike with such thicke clouds and mistes of papable darknes, that they could in a maner see nothing.

Marie nowe, two or three yeeres studie is as good as twentie. It is woonderfull to see, how some men get perfection. One of fower or five and twentie yeeres old, if you anger him, will sweare he knoweth more then all the ancient fathers. And yet in verie deede, they are so earnest and fierce, that either we must

muſt beleeve them, or elſe account their boldnes to be, as it is, moſt untollerable.

For they are not afraid, even as hath been ſaide, with the ſame faces, that the propheſies of the holie Ghoſt were ſometimes called dreames, the doctrine of the Apoſtles hereſie, and our Savior Chriſt a Samaritane, to publiſh in their writings, that the foreſaid booke ſo notably approoved, hath in it at
admonit. the leaſt above 500. errors. That *It is full of corruption, confuſion, and prophanation: that the or-*
les. *ders therein preſcribed are carnall, beggerly, dung, droſſe, lowſie, and antichriſtian.* They ſaie, *We eate not the Lords ſupper, but play a pageant of our own, to make the poore ſeelie ſoules beleeve they have an Engliſh maſſe: and ſo put no difference betwixt truth and falſehood, betwixt Chriſt and antichriſt, betwixt God and the divell.*

If this were true beloved, then had we cauſe to looke about us: But (God be thanked) there is no ſuch matter: it is but contempt, ambition, and ſelfe-love that deceiveth them: their toongs and pens are their owne, they will write and ſpeake what they liſt: and yet who ſhall controll them? Heretikes in former times looking upon the Scriptures with their eies have condemned them of follie. There was never any thing ſo exactly written in the worlde, which is not ſubject to malice & ſlander. We deſire theſe men

men in as milde & gentle ſort as we are able, that they would not deale in this maner.

The very heathen might teach them better modeſtie. He that by wreſting of lawes eſtabliſhed (ſaith one of that crew) doth ſeeke to pervert their meaning, *Dum ſophos eſſe cupit, fit planè ſycophanta*: Whileſt he woulde ſeeme wiſe, he prooveth in deed a ſycophant.

I have read, that if any thing, fact, writing, lawe or whatſoever may in reaſonable conſtruction admit two interpretations, the beſt and the mildeſt is ever to be received. And the civill lawyers have theſe rules; *Semper in dubiis benigniora ſunt præferenda*: Alwaies in doubtfull matters the more benigne are to be preferred. *Non oportet jus calumniari, aut verba ejus captare*: It is not meete to cavill at lawes, or to ſnatch at their words. Another ſaith; *Non ſunt rejicienda leges quæ interpretatione aliqua poſſunt convenire*: Lawes muſt not be rejected, which by any reaſonable interpretation may be reconciled.

By theſe and many other the like perſwaſions we labor to withdraw them from their wringing and wreſting (with ſuch bitternes) thoſe things in the Cõmunion booke: which either they miſlike without cauſe verie unjuſtly, or elſe do pervert upon ſome falſe collection verie extreemely. But nothing will ſerve them: for now ſome of them through

a ſwelling pride of their own conceits (which as it is commonly noted, hath caſt them into a kind of frenſie) are not afraid to lay this ſlander upon the church, and upon hir moſt excellent Majeſtie, that ſince hir Highnes raigne, there hath not been in England anie booke of publike praiers, and order for the adminiſtration of Sacraments, or any open forme for the outward profeſſion of our religion, allowed at all hitherto by the lawes of the Realme.

Another ſort likewiſe there are, that will not give their heads for the waſhing, who of their goodnes are content to allowe us a booke and forme of publike praier confirmed by law, but yet in another ſort, even for good natures ſake, and bicauſe they would be thankefull to the time, they wholy con-
monit. demne it. For ſay they, though there were never an evill worde or ſentence in all the forme of our praiers, yet to appoint that form to be uſed, though the words be good, the uſe is naught. As if a man ſhould ſaie) if I attaine their meaning) although the words in the Lords praier be good, yet to appoint ſuch a forme of praier, the uſe it naught.

Good Lord, if the fathers before mentioned, deerely belooved, were now alive to ſee their dealings heerein, how every boy, in a maner, doth take upon him (as though he onely

onely were learned, zealous & wiſe) to controll, condemne, and to rage thus at his pleaſure: ſurely I ſuppoſe they would wiſh at the leaſt, as *Gregorie Nazianzen* ſomtime did, ſeeing in his daies, the like pride and ſawcy malepartnes of many.

When I conſider (ſaith he) *effrenem linguarum pruritum: the unbrideled itch of toongs, which raigneth at this time: and how men by their owne voices, as it were, Vnius diei ſpatio, do make themſelves divines, and challenge the commendation of learning and wiſedome: Quibus una voluntas ad hoc ſufficit ut docti ſint, whom their will alone is able to make learned: I cannot chooſe but wiſhe with all my hart, with the prophet Ieremie; That I might go and dwell in the wildernes, that ſo I might leave the ſocietie of men, and give my ſelfe onelie to contemplation.* Orat. 3.

And for you my brethren, I am plainly out of doubt, that if they ſaid not of them, *Vtinam abſcindatur qui vos perturbant:* I woulde to God, they were cut off who thus do trouble you: they woulde adviſe you from the bottome of their harts, to be ruled by the Apoſtle in this place; *Nolite credere omni ſpiritui:* Beleeve not theſe ſpirits. Gal. 5.

But verie well: ſeeing they are ſo greatlie offended with this booke, what is it they deſire themſelves? Forſooth a booke they could be contented to have, but it muſt be of

The new Communion booke.

of their owne making. I beſeech you marke and obſerve their courſe taken to this purpoſe. About fower yeeres ſince, ſome two or three private men in a corner framed a booke of the forme of common praier, administration of the Sacraments, &c. And without any authoritie publiſhed the ſame, as meete to be imbraced and uſed in all the pariſh-churches of England.

This booke they tolde us was a verie perfect book, agreeable to Gods word, and the uſe of the reformed Churches: and in the end therof, a *proviſo* is made in theſe words: Provided that nothing be done contrary to any order ſet downe in this booke. The poſie which they have choſen to ſet in the forefronte of their booke, thereby inſinuating the excellencie of it, is this. No man can laie any other foundation then that which is laid, even Chriſt Ieſus.

In this booke they ſeeme to ſet downe a breefe ſum of chriſtianitie, and the verie abſolute forme of eccleſiaſticall government: which they ſaie, Chriſt hath preſcribed onely to be received with the godly in the church. And heer you ſhall ſee (my brethren) a verie ſtrange and woonderfull ſtratageme. For woulde you thinke that in a booke of this nature deſcribing ſo perfect a platforme of Church governement, the civill magiſtrate ſhould

ſhould bee quite forgotten? Was there ever untill this daie anie publike confeſſion ſet foorth by any true church in the world, ſince the propheſies were fulfilled (as Saint *Auguſtine* ſaith) that Kings and Queenes ſhoulde bee the foſterers and nurſes of the church, where for any ſupremacy or government of perſons, and in cauſes eccleſiaſticall the civill magiſtrate is wholie left out? Can there be in a chriſtian common-weale ſuch an abſolute order of eccleſiaſticall government, as they brag of, ſet downe for the only forme, which is neceſſarie to be obſerved without anie mention of the civill magiſtrate? Let this ſinke into your harts as it ſhall pleaſe God: what if they had obtained their purpoſe, for the allowance of this booke? But I will proceed with the hiſtorie farther. *Auguſt.*

The next yeere another booke of Common praier, &c. with the like authoritie and commendation that the other had, was caſt abroad: or you may call it the ſame booke if you liſt, ſo you underſtand what violence & torments in ſo tender an age it hath ſuſtained. The whole forme & order of it, was in a maner changed (they are ſo conſtant) and in other places and points of matter, there are not ſo few as 600. alterations. The wiſe man ſpeaking of ſuch reſolution, ſaith, that *Stul-* Eccles. 27.

tus

tus ut Luna mutatur.

In the laſt page of this booke for maners ſake (as it ſeemeth) they have remembred the civill magiſtrate: but that in ſo cold and ſparing a ſort, as in my opinion, there is not a prieſt in Wisbich who will refuſe (the circumſtances thereof being conſidered) to ſubſcribe unto it.

But to goe forward: Within another yeere a third booke is begotten and brought foorth, differing in ſome points from both the other: and they have beene very earneſt that this ſhould be allowed of by publike authority. Howbeit if you thinke their meaning to be, as they ſeem to pretend, you are wholy deceived.

For a ſimple man would conceive thereby that their purpoſe is, we ſhould have a preſcribed and ſet forme of publike praier to be uſed from time to time in our ſeverall congregations: ſo as poore men by often hearing of them might the better know and underſtand them, and peradventure have them by hart, or at the leaſt be ſo cunning in them, as that when the miniſter ſhall begin with any praier, underſtanding before the drift thereof, their harts might fullie concurre with him in every particular ſentence, and with a better reſolution in the end ſay, Amen.

But

But in deede they have no ſuch intent: for you muſt imagine, though (as the ſerpent before mentioned) they have many implications and turnings, yet they have alwaies means and waies to ſhift for themſelves. If they ſhould in deed preſcribe unto us a ſet form of praier, it might be ſaid that though the words were good, yet the uſe were naught: and therefore you ſhall find it a generall rule in their Rubrickes, that the miniſter ſhall either pray as there it is ſet downe, or elſe as the ſpirite of God ſhall moove his hart, to that effect, framing himſelfe according to the time and occaſion.

So as you ſee your ſelves in this point left to the miniſters diſcretion. If he conceiving a praier upon the ſudden, ſhal after ſay it was to the ſame purpoſe that is preſcribed in the booke, you may not controll him.

And how by ſuch kinde of praiers you are like to be edified, and in what danger you are thereby left, he is of ſimple judgement that cannot diſcerne it. A great man and Ringleader in this faction (at the leaſt heertofore ſo accounted) though otherwiſe of a giddy diſpoſition and verie uncertaine: yet heerof upon his good experience he writeth upon occaſion, after this ſort.

Now what worſhip or praiers do you uſe? I am aſhamed to name the boldnes and follie of ſome, who

ſcarce able to utter three words orderly, will yet take upon them to bable out a tedious, long and ſtuttering praier, wherein every tenth worde ſhall be the repeating of, O heavenly father, O mercifull father, O deere father, O good Lord, O mercifull God, &c. and all things ſo fooliſhly packed togither, that their praieng ſeemeth rather to be the pratling of an infant that would tell ſome great tale but can not hit of it. Thus far the reformer: and yet he ſaith not all.

For ſometimes they will ſo wander either by error or malice, in framing their praiers anſwerable to their affections (which are oftentimes malitiouſly bent againſt any thing or matter wherewith they are diſpleaſed;) that no true chriſtian, if he had time to conſider of their meaning, ought in charitie when they have done, to ſay, Amen.

Theſe inconveniences have been long ſince foreſeen, and for the avoiding of them, the church hath ever tied hir miniſters in their ordinarie and publike ſervice, unto a preſcript and certaine forme of praier.

Concil. Milevit.

About 1200. yeeres ago it was decreed in the councell of *Milevitanum: placuit, ut preces, &c. Quæ probatæ fuerint in Concilio, ab omnibus celebrentur, nec aliæ omnino dicantur in eccleſia niſi quæ à Prudentioribus tractatæ in Synodo fuerint:* It pleaſed the councell, that thoſe praiers ſhould be generally uſed of all men, which

which are approoved in a councell: and that no other should at all be said in the church, but such as have beene sufficiently considered of by wise men, or allowed of in a synod. And the reason which the councell addeth, is most effectual: *Ne forte aliquid contra fidem, vel per ignorantiam, vel per minus studium sit compositum:* least peradventure some thing be uttered or framed, either through ignorance or want of due consideration, which may be against the rules of faith.

And therfore deerly belooved, seeing these spirits would draw you from the church, and from those praiers which you knowe to be godlie, and carie you, yea teach you, they knowe not whether nor what themselves, I beseech you beleeve them not.

Thirdlie they crie out, that the governement of the church now established in England, is both antichristian and diveliſh: and that (as I can collect out of their writings) in two respects: Firſt, bicause where we had before a spirituall Pope, nowe the civill magistrate is made a temporall Pope: which they shew to be far more discommodious to the church, then if they had kept their spirituall Pope still: secondly, bicause bishops in their severall dioceses have a superioritie and authoritie over the rest of the clergie. 1. *Admonit.* *Dialog of white divels.*

Martin upon this grounde tooke upon

him verie boldely to reaſon againſt the Biſhops in this ſort. No pettie Popes ought to be maintained or tollerated in any chriſtian common weale: but our Archbiſhops and Lord-Biſhops,&c. therefore,&c. Thus *Martin* hath reaſoned againſt one part of this antichriſtian governement. But why ſtaied he there? Indeede it was time for him to ſtaie. He ſaith he is a courtier: howbeit I am perſwaded there is none there of ſo undutifull a hart to his ſoveraigne: For though he cunningly would ſeeme to ſhew his malice onely againſt biſhops: yet hath he left to be implied the verie ſame reaſons againſt the civill magiſtrate.

So that upon his principles a man may frame this rebellious argument; No pettie Pope is to be tollerated in a Chriſtian common-wealth: But hir Majeſtie is a pettie Pope: Therefore hir Majeſtie is not to be tollerated in a Chriſtian common-wealth. And his *Minor* may thus be prooved; Whoſoever doe take upon them, or uſurpe the ſame authoritie in cauſes eccleſiaſtical within their dominions, which the Pope had, they are pettie Popes: But hir Majeſtie doth ſo: Therefore hir Majeſtie is a pettie Pope: and ſo conſequently not to be tollerated in a Chriſtian common-wealth. Now ſurely if *Martin* were well examined, he is like to proove

proove a verie good subject. But for me he must be as he list, seeing neither in respect of God nor his prince he wil be as he shuld be.

Touching the Bb. as you have heard before out of *Ierom*, and as Master *Calvin* upon his report seemeth to confesse: Bishops have had this authoritie, which *Martin* condemneth ever since the evangelist S. *Marks* time. Besides, in the most flourishing time of the church, that ever happened since the apostles daies, either in respect of learning, or of zeale, *Martins* and al his companions opinion hath heerin been condemned for an heresie. Lastly, there is no man living, as I suppose, able to shewe, where there was anie church plãted ever since the apostles times, but there the Bb. had authoritie over the rest of the ministerie. The place of *Ambrose* will no way serve their turne. But I wil leave this matter, and come to the second part of this their diveliſh and antichristian governement. *Inst. lib. 4. cap. 4.*

When it pleased almightie God to deliver this Realme of Englande from the bondage and thraldome of the B. of Rome, it was thought agreeable to the word of God, by the chiefest and best learned men of the religion in all Christendome, that not onely the title of supreme governor over all persons, and in all causes, as well eccleſiastical

as civill, did appertaine, and ought to be annexed unto the crowne: but likewiſe all honors, dignities, preeminences, juriſdictions, privileges, authorities, immunities, profits, and commodities, which by uſurpation at any time did appertaine to the Pope.

Supremacy. In this ſupremacie, theſe principall points were contained; that the king hath ordinarie authoritie in cauſes eccleſiaſticall: that he is the chiefeſt in the deciſion and determination of church cauſes: that he hath ordinarie authoritie for making all lawes, ceremonies, and conſtitutions of the church: that without his authoritie, no ſuch lawes, ceremonies, or conſtitutions are or ought to be of force: and laſtly, that al appellations, which before were made to Rome, ſhould ever be made heerafter to his Majeſties chaũcerie to be ended and determined, as the maner now is, by delegates.

This preeminence and authoritie was greatly impugned by the Pope and his adherents: but notwithſtanding it was ſo notably defended by the ſundrie writings of rare and ſpeciall men in all gifts of pietie & learning, as that hitherto (Gods name be bleſſed for it) the truth therein hath notablie prevailed. Amongſt manie bookes which have been written to this purpoſe, you ſhall finde theſe very learnedly penned: one *De vera*

vera differentia Regiæ poteſtatis & eccleſiaſticæ: another written by Maſter *Bekinſawe, De ſupremo & abſoluto Regis imperio:* a thirde, *De vera obedientia,* written by a man at that time in this point well affected. Likewiſe (as you may read in Maſter *Foxe*) *Cutbert Tunſtall* Biſhop of Dureſme, and *Iohn Stokeſlie* Biſhop of London, write a ſhort treatiſe in forme of a letter to cardinall Poole then reſiant in Rome, very effectually compiled to the ſame effect. Laſtly, you cannot but remember with what learning and authoritie this matter hath been defended by Biſhop *Iewell* againſt *Harding,* by Biſhop *Horne* againſt *Fecknam,* by the Deane of Paules againſt *Dorman,* by doctor *Ackworth* (as it is ſuppoſed) againſt *Saunders,* and by divers others, as occaſions have been offered by the Papiſts.

I am perſwaded there was never cauſe more throughly handled; and the iſſue betwixt them was ever this, whether the king within his dominions, or the B. of Rome, might by the word of god rightly challenge the foreſaid authoritie.

Marie now a third ſort of men are riſen up in the world: who do affirme that they al joined upon a wrong iſſue: and that the authoritie which both ſides labored for, doth indeed appertain unto their presbyteries, and eccleſiaſticall ſenates.

I would be loth deerely beloved, to abuſe you with untruthes: and therefore I have thought good to make this matter more plaine unto you by a very manifeſt example, authoriſed in a declaration publiſhed by the king of Scots.

declara-
on.

cotland.

About ſome ſixe or ſeaven yeeres ago (as I do imagine) certaine men of the new government, intending the erection of theſe presbyteries in Scotland, began their parts and proceeded as followeth.

They did greatly inveigh againſt the ſuperioritie of Biſhops, and likewiſe repined at the kings authoritie in cauſes eccleſiaſticall: whereupon in his minoritie, a certaine number of miniſters gathering to themſelves certaine gentlemen, and divers others, did erect by their owne authoritie their eccleſiaſticall ſenates: and uſurping all the whole eccleſiaſticall juriſdiction, did alter the lawes at their owne pleaſures, without the knowledge and approbation, either of the king or ſtate.

They likewiſe tooke upon them to diſcharge the eſtate of Biſhops, and to declare the ſame to be unlawfull: directing their commiſſioners to the king, and commanding him and the counſell, under paine of excommunication never afterwards to appoint any more Biſhops, bicauſe they had

conclu-

concluded that eſtate to be unlawfull.

They preſcribed lawes to the king and ſtate, & appointed general faſtings throughout the Realme when they thought good: eſpecially when ſom factioners in the countrie were to moove any great enterpriſe.

Beſides, divers of the miniſters having preached very factious and ſeditious doctrine, and being in that reſpect called before the king to anſwer the complaints made againſt them, they utterly diſclaimed the kings authoritie, as an incompetent judge, alleaging for themſelves, that for ſuch matters as were ſpoken in the pulpit, they ought to be exempt from the judgement and correction of princes, denieng his authoritie flatly in cauſes eccleſiaſticall.

The king giving cõmandement upon the ſaterday, to certain noble men for the feaſting of the embaſſador of France in Edenborough the next monday after: a number of the presbyterie underſtanding thereof: aſſembled themſelves togither on ſunday in the morning, & preſumptuouſlie cauſed the miniſters to proclaime a faſte to be held the ſame monday, and could by no means be intreated to alter their determination therin. So as whileſt the lords & the chiefe of the citie, according to the kings commandement, were about the intertainment of the embaſ-

ſador, the miniſters one after another all the daie long in their ſeverall ſermons were bitterlie inveighing againſt them: and had it not been for the kings great importunitie, they had been all excommunicated.

But yet another pranke which they plaied paſſed all theſe. The king with the advice of his Eſtates in Parleament, having reſolved upon a certaine fact committed by ſome of his ſubjects, that it was treaſon: theſe men in their aſſemblie (eſteeming their judgement to bee the ſoveraigne judgement of the Realme) did not onely approove the ſame fact as lawful, contrary to the ſaid act of Parleament, but ordained al them to be excommunicated, who woulde not ſubſcribe to their determination therein.

When the king ſaw what courſe theſe men held, and how notwithſtanding the equalitie they pretended, they ſought altogither their owne advancement: how they erected that in themſelves, which they had dejected in the Biſhops: how they tooke more upon them then ever the Biſhops had done: how they did imitate prepoſterouſlie the papall juriſdictiō: how under the pretence of their presbyteries, they trod upon his ſcepter, and labored to eſtabliſh an eccleſiaſticall tyranny of an infinite juriſdiction, ſuch as neither the law of God or man could tollerate;

and

and perceiving withall, that the new erected governement was the mother of all faction, confuſion, ſedition, and rebellion: that it was an introduction to Anabaptiſme and popularitie: that it tended to the overthrow of his ſtate and Realme, and to the decaie of his crown: and that he muſt either diſcharge himſelfe of the crowne, or the miniſterie of that forme of government, by the conſent & act of Parliament, 1584. he overthrew their presbyteries, and reſtored the Biſhops again to their places. All this you may finde more at large ſet down by the king himſelfe in his ſaid declaration.

It may heer be ſaid (for they dare ſay what they liſt) that nowe the king is of another minde: and that this declaration was made when he had conceived ſome diſpleaſure againſt them.

For the king, he is not altred. *Ictus piſcator ſapit.* His crowne and their ſoveraigntie will not agree togither. And what cauſe he had to proceed againſt them as he did, although it be great boldnes in ſuch a caſe, not to reſt ſatisfied in the worde of ſuch a king: yet for your better underſtanding, what to thinke of this kinde of governement (for never a barrell will proove the better herring) you ſhall heare the opinion of one of our owne countrie-men, who was in Scotland about

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the ſame time, and obſerved verie diligentlie the woonderfull pride and inſolencie thereof.

I judge ſaith he (writing of this Parleament now aſſembled) *that if the Parleament ſhould eſtabliſh ſuch names, and thoſe the officers according to thoſe names which ſeeke their owne diſcipline, that then inſteede of one Pope we ſhoulde have a* 1000. *and of ſome lord Biſhops in name a* 1000. *Lordlie tyrants in deed, which nowe do diſdaine the names. This I have found by experience to be true: I can teſtifie by triall of Scotland, which have travelled it over in their beſt reformed places: as in Doude, Saint Andrewes, Edenborough, & ſundrie other townes: and have knowen the king in great danger, and feare of his life by their lordlie diſcipline, &c.* And againe: *I have ſeen all maner of wickednes to abounde much more in their beſt places in Scotland, then in our woorſer places heere in England.*

Furthermore it may pleaſe you brethren to heare the ſame mans judgement of ſuch, as do labor ſo buſily in this matter: in a treatiſe of his againſt one *Barowe.*

Whereas you charge us (ſaith he) *in denieng Chriſt in his offices, and conſequently not to be come in the fleſh: it ſhall appeere by your preſbyterie or eldermen, that indeede you are and will be the aldermen even to pull the moſt ancient of all, Chriſt Ieſus himſelfe by the beard: yea and ſeeke not onely*

to ſhake him by the lockes of his haire out of his offices, but alſo all his ancients under him, I meane the lawfull magiſtrates and miniſters, which have lawfull authoritie from him.

Wherefore not we but you rather ſeeke the gliſtering blaſe of great name: and if once you might get up the names of Elders and Preſbyters, what miſchiefe, crueltie, and pride would not ſtreame from that name, even as fire from a blaſing ſtar to ſet on fire the whole worlde? For every buſie foole, the more buſie he were in diſcrediting others, and ſeeking maſterſhip among the people, the better elder he ſhould be judged. Yea and this new name of an elder given him, were even as a ſacrament of grace, and woulde ſeale up all his knaverie: that whatſoever filthines dropped from him, yet the skirte of his ancients gowne ſhould cover it.

This mans opinion heerin I know will be greatly contemned, bicauſe I thinke he hath bin of another judgement. But yet they may give him leave to ſpeake, as his experience (which is no fooliſh maſter) hath taught him. For commonly it comes to paſſe, when raſh men run hedlong into any new deviſes, that *Poſteriores cogitationes ſolent eſſe ſapientiores:* their afterwits are beſt. Howbeit let him finde what favour at their hands he ſhall. I muſt indeed confeſſe, that if this matter had onely depended upon his report, or opinion, I would not at this time have made men- *Cicero.*

tion

tion of him. But it is far otherwise. For indeede if their proceedings be better considered, that which he hath saide, either of his judgement touching their presbyteries, or of his experience in Scotlande concerning their practises, and that even against the king it is in a maner nothing.

I beseech you brethren, especially you that have beene brought up in learning, and are able to looke into this cause, do but consider how the cheefe magistrates have beene used and dealt withall, wheresoever this absolute government which they speak of, hath been erected. Reade the writings of the chiefest pillers of these platformes, as the booke *De jure magistratuum in subditos:* the booke intituled *Vindiciæ contra tyrannos:* another *De jure regni apud Scotos:* The dialogs of *Eusebius Philadelphus*, with sundry other of that sort: and you shal find in them these most strange and rebellious propositions stiflie maintained, dilated and amplified.

ph. Iuni- pag. 36. em pa. 28. *The people of themselves may set up Gods service and abrogate superstition: It is lawfull for the people by force of armes to resist the Prince, if he hinder the building of the Church:* That is (as it appeereth by the whole drift almost of that booke) their presbyteries: *The people* *em pag. 3.* *that do not resist the Prince affecting the seat of God* (that is claiming supremacie in causes eccle-

Dialog of white Divels.

eccleſiaſticall) *do as it were offer ſacrifice to idols. If Princes do hinder them that ſeeke for this diſcipline, they are tyrants both to the church and miniſters* (ſaith one of them:) *And being tyrants they may be depoſed by their ſubjects,* as they do generally all of them hold.

I dare avowe it unto you brethren, and I thinke no man will make exception againſt it: that if all were laide before you that the Popes have done againſt Princes: it is not more then theſe men defend may be put in execution when they thinke good by themſelves and the people.

I might make this thing verie plaine unto you by divers particular examples, which they greatly allow and propound to themſelves for their imitation: were it not that the very naming of them would grow offenſive unto you all. Onely in generalitie it may pleaſe you to underſtand what is written to this purpoſe in a booke printed at *Geneva*, & compiled by three or foure whoſe names I know not. *Although* (ſay they) *The Popes for ſundry enormities have depoſed princes by their unlawfull authority, yet the reaſon that mooved them ſo to do was honeſt and juſt, and meete to be received and executed by the bodie or ſtate of every common wealth.*

If any do heer object, that I ſtand too long upon this matter, conſidering that theſe

theſe things do touch mens dealings and writings in other countries, and cannot in any ſort be applied to our reformers in England: my anſwer is, that I wiſh from the bottome of my hart it were ſo, but I greatly feare, by that which already is done, that except there be in time verie good order taken, it will fall out far otherwiſe.

For it ſeemeth to me, that whatſoever hath bin done heerin abroad, is labored for to be put in execution heer with us at hom. Our Biſhops you ſee how unchriſtianly they are handled, even with more contumely and diſdainfull reproch, then ever it is to be read that the heathen uſed againſt their prieſts, of what condition and behavior ſoever.

Hir majeſtie (for whoſe happie eſtate and long life he that will not praie unto almightie God, deſerveth neither ſtate nor life in this common wealth) in that ſhe taketh upon hir to rule as ſhe doth in matters concerning the church, according to the lawfull authoritie which is united unto hir crowne, is by theſe men cunningly reſembled unto all the wicked kings and others, of whom we read in the ſcriptures, that they took upon them unlawfully to intrude themſelves into the prieſts office: as unto *Saule* for his offering of ſacrifice, unto *Oſias* for his burning of incenſe upon the altar of incenſe: unto

Miles, &c.

1. Sam. 13.
2. Chro. 26.

to *Gedeon* for his making of an ephode: and unto *Nadab* and *Abihu* for their offering with ſtrange fire. Iudg.8. Levit.10,

And they affirme, that no civill magiſtrate hath preeminence by ordinary authority, either to determine of church cauſes, or to make eccleſiaſticall orders and ceremonies. T.C.

That no civill magiſtrate hath ſuch authoritie, as that without his conſent it ſhould not be lawfull for eccleſiaſticall perſons to make and publiſh church orders. 2. *Admonit.*

That, *They which are no Elders of the church, have nothing to do with the government of the church.* *Demonſtrat. of diſcipl.*

And whereas Maſter *Harding* ſaith, that the office of a king in it ſelfe is one everie where, not onely among the Chriſtian princes, but alſo among the heathen: and thereupon concludeth, that a Chriſtian prince hath no more to do in deciding of Church matters, or in making ceremonies and orders for the Church, than hath a heathen: Maſter *Cartwright* alloweth of his judgement, and doth expreſſely affirme, that he is of the ſame opinion, profeſſing his miſlike of thoſe who teach another right of a Chriſtian, and of a prophane magiſtrate.

So as indeede they attribute in effect no more to hir Majeſtie, and all other civill magiſtrates in theſe cauſes, than the Papiſts do, which is *Poteſtatem facti non juris.* T.C. I knowe

how ſome of them ſhuffle to avoid this accuſation, pretending that they give the prince more than *Poteſtatem facti:* For our men do thinke they may ſay what they liſt, and ſalve it againe at their owne pleaſure: marie *Gellius Snecanus* he dealeth more plainly, and commending this diſtinction, ſaith in expreſſe words, that *Controverſia juris* doth pertaine to the miniſterie: *Licet facti executio in politicis ſit penes civilem magiſtratum:* although the execution of the fact in civill cauſes do appertaine to the civill magiſtrate.

Snecanus de liſc. eccleſ.

Now ſeing, deerly beloved, how far theſe men are gone already upon their own heads, who knoweth whether in ſhort time they will not diſclaime hir Majeſties authoritie, if they ſhall be called to anſwer to their miſdemeanors, eſpecially if they concerne matters of the pulpit: or whether they purpoſe to diſcharge the eſtate of Bb. and to erect of themſelves their new found plat for government? What they will do, I know not; but what they have written, you ſhall heare.

If this reformation (ſaid on of them, when he was of that humor) *be not haſtened forward by the magiſtrate, the ſubjects ought not any longer to tarie for him, but do it themſelves.* The author of the ſecond Admonition (againſt whom, as I thinke, there will no exception be taken (affirmeth, that he and his fellowes

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Are forced in conscience to speake for this newe order, and (as he saith) *to use it*. And in another place, that *There is many a thousand that desire the same that he doth, and that great troubles will come of it, if it be not provided for*. I thinke he meaneth, if they obtain not their desire. Another is likewise very peremptorie and resolute, that the *Presbyterie must prevaile: and if it come to passe* (saith he to the Bb.) *by that means which will make your harts to ake, blame your selves*. *Martin* in his first booke threateneth *Fists*: and in his seconde, he wisheth that our Parleament, which is now assembled, would put downe Lord Bishops, and bring in the reformation which they looke for, whether hir Majestie will or no. Let the place be considered, whether I have attained to his meaning. Surely whilest he talketh much of treason, I feare he wil be found a traitor himself.

Demonst. of discipl. in the Preface.

For how can he conceive that such a thing should be brought to passe (if hir majesty do hir best to withstande it) without a rebellion at the least, that I may go no farther. Hath not hir highnes in making of lawes a negative voice? Is not *Lex principis opus?* hath not every law *Vim cogentem* of the king.?

I assure you (my brethren) these are desperate points to be stoode in. And I do verilie feare, that except good order be taken, and that in time, these things will grow to some

extremities. For ſeeing theſe ſpirits of ours do follow ſo exactly, and with ſuch hot purſuite, the outlandiſh precepts, touching the forme of their new governement, is it not to be provided for, leaſt they fall to the outlandiſh meanes likewiſe (mentioned before in their traiterous propoſitions) for the erecting and eſtabliſhing thereof?

I was enformed by a magiſtrate of right good worſhip, that a preacher of this faction, in the preſence of certaine Iuſtices of the peace, and in a verie great congregation did without controlment, convention, or binding over either to ſeſſions or aſſiſes, ſet on broch the doctrine of the former propoſitions for violent reformation.

He greatly complained of the manifolde imperfections, wherewithall (as he ſaid) the church of England was greevouſly oppreſſed: and laboured verie earneſtly to perſwade his auditorie, that in France it was lawfull for the people or inferiour magiſtrates, to compel their prince to a reformation of any ſuch deformities: or elſe whether he would or no to do it themſelves. As though he ſhould have ſaid: if by the word of God it be lawfull in France, it is likewiſe lawfull in England: the dutie of ſubjects to their kings in that reſpect being one in both.

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If theſe things deerely beloved, which I have reported unto you (in ſort as I have inſiſted upon thē) be not true, let me be called to mine anſwer: but if they be true, then I truſt you will confeſſe the neceſſitie of this exhortation (ſo far as concerneth your duties) which heer the Apoſtle maketh: *Chariſſimi nolite omni ſpiritui credere*. Take heed of ſuch ſpirits leaſt they ſeduce you, and beleeve them not.

Saint *Paule* in his epiſtle to *Titus* doth ſtraightlie in him commande us, that after one or two admonitions, we ſhould avoide the companie of an heretike. Vpon which place ſome learned men do obſerve, that the Apoſtles doctrine there appertaineth but unto private men. For ſaie they, if he had written the ſame to civill magiſtrates, he would have bidden them after one or two admonitions, to have puniſhed with due ſeveritie all ſuch kinde of perſons. And even ſo ſaie I touching this place. The apoſtle exhorteth you that be private men, that you beleeve not everie ſpirit, but concerning you that be magiſtrates, I am aſſured the apoſtolicall doctrine doth commande you, that by your authoritie you carefullie indevor to ſuppreſſe ſuch ſpirits. *Martin* affirmeth that the Biſhops are in fault, that there are ſo manie ſchiſmes this daie amongſt us,

Cap. 3. An exhortation to the Magiſtrats. *Beza.*

and I confeſſe, I am my ſelfe in ſome part of his opinion. But yet no farther, then the ſame reprehenſion is to be extended generally unto all other magiſtrats.

Baſil. Saint *Baſill* in his time finding the like jars, and diſorder that we have now amongſt us: how (as it is in the booke of Iudges) everie man did even what he liſt himſelfe, he ſaith, he perceived this was the cauſe: for that (as it is there noted) in thoſe daies there was no king in Iſrael, that is, God was not regarded, or as it may truly be ſaide, the magiſtrats did not their duties. For there is no great difference betwixt having none at al, and having of ſuch as do neglect the charge which is committed unto them.

Nay ſurely mine opinion is, that if there were not ſome, (whether Biſhops or men of as great or greater authoritie) that doe in ſome ſort favor theſe ſpirits, they would never have growen either in number ſo manie, or in their dealings to have been ſo violent.

Epiſt. 171. That which Maſter *Calvine* writeth, may verie fitlie be applied to this purpoſe: *Nemini verbum facere in mentem veniret, niſi quiſquiliæ hominum viderent, ſe proceribus officium præſtare, ac paratam ſibi eſſe maledicentiæ mercedem: ſubitóque evaneſcerent mendacia, niſi ab eiſdem illis in quorum gratiam conficta ſunt, foverentur:* None woulde ever have opened

ned their mouthes in this ſort, except the baſe and raſcall ſort of men had ſeene that thereby they ſhoulde gratifie ſome men in authority, and were to be rewarded: for their evill ſpeaking and lies would ſoone have died, if they were not nouriſhed by thoſe, for whoſe pleaſure they were publiſhed.

Be it that hitherto you have been mooved to ſpare them with their great ſhew of zeale. For as *Cicero* ſaith: *Vt quiſque eſt vir optimus, ita difficillimè eſſe alios improbos ſuſpicatur:* The beſt men, do leaſt of all ſuſpect others to be evill. Yet now that you ſee into how deſperate and dangerous a courſe they are fallen, your farther bearing with them will not be well excuſed. They are almoſt come (as *Tert.* noteth) of ſuch like men, *A ſtilo ad machæram,* from wordes to blowes. Hir majeſtie is depraved, hir authoritie is impugned, & great dangers are threatned. Civill government is called into queſtion: princes prerogatives are curiouſlie ſcanned: the intereſt of the people in kingdoms is greatly advanced: & all government generally is pinched at, and contemned. The church is condemned, the ancient fathers are deſpiſed, your preachers are defaced, and yet theſe men are tollerated.

Ad Q. fratrem.

Tertul.

Let it be held for good pollicie, *Vt anſeribus cibaria locentur, & canes alantur in Capitolio,* *Cicero.*

for feare of theeves in the night: But yet (as *Cicero* saith) if they will gaggle and make a noise in the daie time without any cause, *Opinor iis crura suffringantur:* I thinke it very fit they be rapt on the shinnes. And even so it is with these our prophets & their adherents, as it followeth in the same place: *Alii eorum anseres sunt qui tantummodo clamant, nocere non possunt: alii canes qui latrare & mordere possunt: cibaria his præberi videmus:* Some of them are geese which onely gaggle, and cannot hurt: others are dogs, which both can barke and bite: and yet we see them maintained. *Sed vos maximè debetis in eos impetum facere:* But you that are magistrates ought rather to restraine them.

Zanchius. *Zanchius* in his epistle before his answere to *Holderus* the Arrian, being greatly mooved with the like schismatikes in Germanie, doth crie out in the bitternes of his hart, *O tempora, O mores:* good Lord what times are these wherein we live, and howe are men in their maners growen to be monstrous? I beseech almightie God (saith he) (using the verie words which *Alexander* Bishop of Constantinople upon the like occasion had once used) that either it would please his majestie to represse *Horam incendiariorum nefarios conatus:* The wicked attempts of these firebrāds, or else to take me out of this life, that

I may never behold the miſeries and calamities which of neceſſitie thereby muſt fall upon the church. He exhorteth the magiſtrats that they would more diligently looke unto their duties then before time they had done. *Cur enim unicuique quicquid lubet ſcribere, & in quemvis pro ſua libidine debacchari, eaque ratione eccleſias perdere permittitur?* For why is everie one ſuffered (ſaith he) to write what he liſte, and to raile upon everie man at his pleaſure, and ſo by that meanes to deſtroie the church?

Naie ſurely if you looke not to this geare in time, this judgement doth but begin at the houſe of God, and it will proceede farther to the overthrowe of all government. God of his infinit mercy open your eies that you may ſee theſe dangers, and grant you both grace and courage, that you may in due time prevent them.

And nowe unto you all deerely belooved, who having no authoritie to repreſſe theſe ſpirits, muſt carefully looke about you, that you be not deceived: I beſeech you with the apoſtle, Do not beleeve them. To the people.

The doctrine of the church of England, is pure and holie: the government thereof, both in reſpect of hir majeſtie, and of our Biſhops is lawfull and godlie: the booke of common praier containeth nothing in it contrarie

contrarie to the word of God.

All theſe points have been notably approoved and maintained not onely againſt the Papiſts, but likewiſe againſt ſome other ſchiſmatikes, and you your ſelves with great joy and comfort have in time paſt imbraced them accordingly. If any of you now, my brethren, be otherwiſe affected, the fault is in your ſelves: for they remaine (as the nature of truth requireth) to be as they were before: but you through your raſhnes in following of everie ſpirit, are growen to a woonderfull newfanglenes: and are indeed become meere changelings. *Quemadmodum eadem terra ſtat rectè valentibus, quæ vertigene correptis videtur moveri:* As the ſame earth (ſaith *Greg. Nazianzen*) appeereth immooveable to thoſe that are in health, which to the giddie doth ſeeme to turne about: ſo you, my brethren, by following the perſwaſions of falſe prophets (who, as *Irenæus* ſaith; *De iiſdem non ſemper eaſdem ſententias habent:* Of the ſelfe-ſame things have not alwaies the ſame opinions) are drawen to an unjuſt miſlike of the church; *Et amantes vel non amantes, haud eadem de eiſdem judicatis:* And according to your love or hate, your judgements upon the ſelfe-ſame things do varie and alter.

See, I praie you, what diſlike is able to worke; and therefore take heed of thoſe who ſhall

ſhall indevor, through lies and ſlanders, to make the truth and the preachers thereof odious and hatefull unto you. For as the Apoſtle writeth; *Æmulantur vos non benè, ſed excludere vos volunt, ut illos æmulemini:* They are jealous over you amiſſe, even for their owne purpoſe and commoditie: yea they would exclude you from the doctrine you have received at our hands, and from the affection and love, which you once bare unto us, that ye might altogither love them, and followe their deviſes. Gal. 4.

And that is the end of their railing and libelling. *Mos ſemper fuit hæreticorum, quorum doctrinam non poſſunt confutare, illorum vitam in odium adducere*: It hath alwaies been the maner of heretikes, to bring their lives into hatred, whoſe doctrine they cannot confute. Knowing that by the contempt of the one, doth eaſily enſue the diſlike of the other.

Howbeit, they will pretend that the zeale of Gods glorie doth moove them unto ſuch bitternes, againſt the preſent eſtate of religion, and againſt the chiefe maintainers of it, and that for conſcience ſake, and for the glory of Sion they are driven to uſe ſuch more than tragicall outcries. But *Bernard* will not ſuffer them to hide their malice under theſe masks, who writing againſt certaine ſchiſmatikes in his time, ſaith, *Alii quidem* *Serm. ſup. Cant. 24.*

dem nudè atque irreverenter, uti in buccam venerit, virus evomunt detractionis: Some do plainly and irreverently, even as it comes into their ſtomacke, ſpue out the poiſon of their ſlanders. Mary others there be, who cover their malice more cunningly, nay more hypocritically, as though all they ſaid proceeded of meere love and Chriſtian charitie, of whom it followeth ; *Videas præmitti alta ſuſpiria: ſicque quadam cum gravitate, vultu mœſto, demiſſis ſuperciliis & voce plangenti egredi maledictionem, & quidem tanto perſuaſibiliorem, quanto creditur ab hiis qui audiunt corde invito & magis condolentis affectu, quàm malitioſe proferri:* You ſhall ſee ſome, that after they have fet divers great ſighes and grones, will preſently with great gravitie and drawing out of their words, with a heavy countenance, with caſting downe their heads, and with a pittifull voice, breath out malediction, the which men do rather beleeve, bicauſe it ſeemeth by ſuch their hypocriticall dealing, rather to proceed of a ſorrowfull compaſſion, than of malice and hatred. But deerly beloved, take heed of theſe ſpirits. Where you finde theſe conditions, beleeve not, I pray you, any ſuch proteſtations.

Furthermore, you ſhal have ſome that will come unto you with a long tale, proteſting that they cannot refraine their teares, with the

the ancient men in *Esra*, to see the foundation of our new temple not to be answerable (as they say) to the beautie of the old. And heerin they thinke they should be verie acceptable unto you: whereas in truth the crying of those aged men, was a great discouragement to the builders, and one of the principall lets, why the worke went no better forward: and the prophet *Aggæus* was sent from God to reproove them for it; allowing, nay preferring in some respects, the new building, which then they had in hand, before the other, which some so much affected. Ezra.3. *Olevianus in 12. Rom*

So as, deerly beloved, when you heare the like cries, in any wise beleeve them not: but rather shout aloud for joy (as there it is likewise noted) in that you have lived to see your temples purged from the leaven of Poperie, and to florish, as they do, with the sinceritie and truth of Christian religion.

They wil furthermore (the better to creep into your harts) pretend great humilitie, and bitterly exclaime against the pride of Bb. as though they affected nothing else by their desired equalitie, but some great lowlines, and to prostrate themselves at your feet for your service: whereas in deed they shoote at greater superioritie and preeminence, then ever your Bishops did use or cha-

challenge unto them: and would no doubt tyranniſe by their cenſures over both prince and people at their pleaſure, in moſt untollerable and popelike maner. As partly you may gather by the premiſſes, and partlie furthermore underſtand in that not onely they do uſe the verie ſame arguments for the ſoveraigne authoritie of their presbyteries (againſt the prince) in cauſes eccleſiaſticall: that the Pope doth for his principalitie in the ſame (and none other ſo far as I can read, or I thinke can be ſhewed by any:) but do likewiſe make to all our arguments for hir majeſties ſupremacie againſt them, the very ſame anſwers, (if not word for worde, yet alwaies in effect) that *Harding*, *Stapleton*, *Dorman*, and *Saunders* have made to the ſame arguments, uſed by Biſhop *Iewell*, Biſhop, *Horn*, Maſter *Nowell* and others to the ſame purpoſe, and againſt the Pope. I cannot ſtande to enter into any particular examples of this matter, onely I thought it neceſſarie at this time to advertiſe you of it (take his advantage thereof who liſt) that you might the better beware of ſuch kind of ſpirits.

You have heard them, I am ſure, greatly exclaime againſt our Bb. livings, as though they had too much, therby to perſwade you with what ſimple allowance they could content themſelves: and yet (as you have heard)

they

they reckon all the livings of the church too litle for themſelves: condemning you of the laitie, who either have or would have part with them, for cormorants, *Dionyſians*, and for ſuch wicked traitors againſt the church, as *Iudas* was againſt Chriſt.

The would gladly ſeeme to be very godly, zealous, and religious: and yet notwithſtanding, if you will relie upon Saint *Iames* his opinion, and judge of them by the uſage of their toongs, in their immodeſt ſpeeches and libelling, you ſhall finde their profeſſion thereof to be full of ſo great vanitie, as that particularlie it may be verified almoſt of everie one of them: *Hujus vana eſt religio.*

If they ſet foorth a booke of common praiers, then caution is made that nothing be done contrarie to any thing ſet downe in the ſame. If they decree any thing in their ſynods (yea though it be in civill matters) againſt an act of Parleament, that treaſon is not treaſon, yet if you withſtand them, you are foorthwith accurſed: or as touching church cauſes, except it ſhould ſo fall out, that they do erre in their determinations, and that in ſome great matter of faith, all men muſt ſtand unto their orders, decrees lawes and conſtitutions,.

But on the other ſide, if the church indeed, upon ſufficient grounds ſhall either

publiſh

publiſh a booke, or commande any thing to be obſerved, though that which is commanded have beene determined of, not onely by provinciall or nationall ſynods, but by al the generall councels in effect, which were helde before the tyrannie of poperie: yet (as Saint *Bernard* ſaith in the like caſe) *Hærent ad ſingula quæ injunguntur, exigunt de quibuſq; rationem, male ſuſpicantur de omni præcepto, nec unquam libenter acquieſcunt, niſi cum audire contigerit quod forte libuerit*: they ſticke at all things which are injoined, they require the reaſon of every thing, they ſuſpect amiſſe of every precept, and wil never willingly hold themſeves contented, but when they heare that, which peradventure doth pleaſe them.

nard.

They ſift, they ſearch, and condemne at their pleaſure. This is too much, that is too little: this is too long, that is too ſhort: this is idolatrous, that is ſuperſtitious: this is wanting, that is ſuperfluous: this is not aright, that is awrie: and as Saint *Auguſtine* ſaith, *Niſi quod ipſi faciunt, nihil rectum exiſtimant*: They thinke well of nothing, but of that they do themſelves.

uguſt.

If they expound a place of Scripture, as they do that, whereof I ſpake before, *Dic eccleſiæ*: and thoſe likewiſe which they bring for the proofe of their aldermen: though they therein diſſent among themſelves, and from the

the interpretations of all the ancient fathers who ever lived, yet we muſt beleeve them (as *Hoſius* ſpake of the church of Rome) that what they ſaie, it is the verie word of God.

If they alledge unto us the authorities of fathers and councels, to proove the equalitie of miniſters, the authoritie of their laie governors, & the continuance of their presbyteries ſince the Apoſtles times: though therein they pervert them all moſt groſſely, (& I feare of purpoſe to deceive you my brethren, even againſt their owne conſciences, and contrary to the expreſſe meaning of the ſaid fathers and councels, even in thoſe places which they bring and infinte others:) yet they will face out the matter with verie ſtrange boldnes, & be more then offended that any ſhould examine or ſeem to miſtruſt them. I could bring you divers examples heerof, but one of ech ſort ſhall ſuffice.

To proove the equalitie which they ſaie ought to be in the miniſters of the worde and ſacraments, they alledge *Cyprian*, *Ambroſe*, *&c.* affirming that in thoſe times there was no difference betwixt a Biſhop and a prieſt, but that they had all equall authoritie within their own pariſhes, and that whoſoever was a Biſhop, was a prieſt, and whoſoever was a prieſt (that is, a miniſter of the

T.C. lib. 1. pag. 99. 100. 107.

T.C. lib. 2. pag. 589.

word and ſacraments) was a Biſhop: whereas in the whole courſe of their writings the contrarie is moſt manifeſt: never man beſides themſelves (to my underſtanding) did ſo expound them: the eccleſiaſticall hiſtories report of thoſe times otherwiſe, & within leſſe then an hundreth yeeres after *Cyprian*, and either before or in *Ambroſe* daies, it was condemned as an hereſie, for any to hold that opinion.

Againe to proove the authoritie of their Aldermen, (which do neither preach nor adminiſter the ſacraments) with the uſe and practiſe thereof in everie church long after the apoſtles times, they alledge certain places out of *Ignatius*, *Tertullian*, *Hierome*, &c. where mention is made of prieſthood, of colledges, counſailes, and companies of prieſts, that joined with the Biſhops for the better governement of the church, and execution of certaine particular duties.

Whereas beſides that Maſter *Calvin* himſelfe writing of the ſtate of the church preſently after the Apoſtles daies confeſſeth, that thoſe prieſts were miniſters of the word and ſacraments: *Habebant ſingulæ civitates preſbyterorum collegium, qui paſtores erant & doctores:* Everie citie had a college of prieſts which were paſtors and doctors: the verie authors themſelves almoſt in everie part of their

their works do call the ſaid prieſts *Sacerdotes*, (which cannot agree to theſe lay aldermen) diſtinguiſhing them in direct termes, *à Laicis* from Lay-men: and do aſcribe unto them ordinarily, authoritie for the adminiſtration both of the word and ſacraments, as all writers, fathers, councels and hiſtories from that time till this, have ever (theſe men excepted) accounted of them, that is, as of paſtors, doctors, & miniſters of the Goſpell.

But of all other in my opinion the laſt example appertaining to this purpoſe is moſt notable. For the better underſtanding whereof, you muſt know that the church of God ever ſince the apoſtles times, hath diſtributed the eccleſiaſticall miniſterie principallie into theſe three parts, Biſhops, Prieſts, and Deacons: according as it is contained in the apology of the church of England: *Credimus, varios in eccleſia eſſe ordines miniſtrorum: alios eſſe Diaconos, alios Preſbyteros, alios Epiſcopos, quibus inſtitutio populi & religionis cura & procuratio commiſſa eſt*: We beleeve that there be divers degrees of miniſters in the church: wherof ſome be Deacons, ſome Prieſts, ſome Biſhops: to whom is commited the office to inſtruct the people, and the charge and ſetting foorth of religion. *Apologie.*

This diviſion our new reformers with one

consent do allow, for the very platforme of their desired government: But their exposition of the parts therof, is agreeable to that which is before observed of thē: even cōtrarie to the profession which hitherto we have made to all the world, and contrarie to the testimonies of al antiquitie. By Bishops, they say, was ment the ministers of the word and sacraments, without any distinction of degree, or any inequalitie for government or authoritie: and by priests their laie elders onely.

And upon this presumption and verie grosse falsification of all the ancient fathers, the chiefe ringleader in this crue is not afraid to use these words: If master Doctor had ever read the ecclesiasticall histories, he might have found easilie the Eldership most florishing in *Constantines* time, and other times, when as the peace of christians was greatest.

r.c.lib.1. pag.183.

For replie wherunto master Doctor *Whitgift* now Archbishop of Canterburie, having desired him that was so cunning in the ecclesiastical histories, to bring foorth but one that affirmeth this kinde of government to have been under *Constantinus*: about three yeeres after, he brought out *Eusebius*, who must do this feate for him: in that he saith there were Bishops, Elders, and Deacons at the

Lib.3.pa.67.

the councell of Nice.

But you ſhall heare this skilfull man in hiſtories, howe he applieth the authoritie of *Euſebius*. It is manifeſt (ſaith he) that the churches were governed under him (meaning *Conſtantinus*) as before, by Biſhops, Elders, and Deacons; by that which is cited of *An infinite number of Elders, and Deacons, which came to the councell of Nice, with the two hundreth and fiftie Biſhops.*

Heer you ſee how gladly this fellow would have you to beleeve, that this their governement ſo earneſtly now ſought for, did moſt of al floriſh about the time of the councel of Nice, that then there was no difference betwixt a Biſhop and a miniſter of the worde, but were both of them, of equall authoritie, and that then their laie Elders had their conſiſtorie with the reſt of their companions in every pariſh.

Whereas all the world knoweth, that *Euſebius* meaneth nothing els in that place, but to ſignify the great appearance, from all places, of the clergie men, of all ſorts, in that moſt honorable ſynod. And it is likewiſe apparant by the ſixt Canon of the ſaide Councell, that long before that time, Biſhops had verie large juriſdictions: as the Biſhop of Alexandria is ſaide according to an olde cuſtome, to have authoritie or power over all

Egypt

Egypt and Pentapolie.

Nay it is manifeſt by the hiſtorie of thoſe, and the former times, that as at the firſt for the repreſſing of ſchiſmes, Biſhops had authoritie given them over the reſt of the clergie, ſo upon good experience and long proofe, that the Biſhops being manie in number, did growe themſelves likewiſe at ſome jarres; it ſeemed good unto that councell, with the emperors conſent, for the better government of them in like maner, to devide the whole body of Chriſtendome into fower Patriarckſhips : whereof the firſt was Rome, which had authoritie over *Italy* and other churches of the weſt : The ſecond *Alexandria* : which had confirmed unto it the old juriſdiction before mentioned : The third *Antioch* : which was over *Syria:* and the fourth *Ieruſalum*, that ruled the churches in *Iurie*.

So as he that ſhould dreame of any ſuch presbyteries in *Conſtantines* time, as our new men talke of: muſt either be very much diſtempered, verie ignorant or verie malitious. This I am ſure of, that men of ſuch a faculty, can never want authority to proove what they liſt. And therefore as I ſaid, ſo I ſaie againe my brethren, that if they ſhall alledge any of the ſaid ancient fathers, councels or hiſtories to proove the equalitie of

miniſters,

miniſters, the governement of their Aldermen, and the continuance of their presbyteries ſince the Apoſtles times, they alwaies abuſe themſelves, falſifie their authors, & endevor to deceive their readers and hearers: I beſeech you deerly beloved, beleeve thē not.

I might heere likewiſe put you in mind, how theſe prophets, who ſeeke to withdraw you from the church eſtabliſhed, are rent in ſunder, and divided amongſt themſelves. They have written bookes one againſt another, and do moſt bitterly condemne the dooings and proceedings one of another. You (ſaith one ſort of them, in that you ſeparate your ſelves from the publike aſſemblies in England, are growen to become plaine Donatiſts and heretikes: you (ſaith the other) in that you having laid the foundations whereupon we ſtande, and yet do joine your ſelves with them, are become meere hypocrites and apoſtataes: it had beene better for you never to have knowen the truth, than by ſuch your dealings ſo to have betraied it.

Do you ſee theſe things (deerly beloved) and will you not echew them? Will you give your ſelves over to an unbridled courſe, the ende whereof you know not? Shall men of ſuch inconſtancy lead you from the truth, and make you to imbrace thoſe thinges,

which

which you know to have been condemned with one conſent by all the ancient fathers for hereſies? If you will needes affect them ſtill, bicauſe you have no ſtay of your ſelves; yet let me, I beſeech you, prevaile thus much with you, that untill, at the leaſt, they agree amongſt themſelves, you will be content to give over any longer to follow them.

In ſo doing, I doubt not, but you ſhall returne to your old love of the truth, imbrace with your former joies this your preſent reformation (which your neighbors adjoining would thinke themſelves moſt happy to attaine:) and with all ſobrietie and contentment, willingly and obediently ſubmit your ſelves to obey theſe and the like exhortations, penned by the holy Ghoſt, and tending to perſwade you to perſeverance in that
Col.2. godly doctrine which you have received. *Sicut accepiſtis Ieſum Chriſtum Dominum, ita in eo incedite:* As you have received Chriſt Ieſus the Lord, ſo walke in him. And againe;
2.Theſ.2. We beſeech you brethren, by the comming of our Lord Ieſus Chriſt, and by your aſſembling unto him, that you be not ſuddenlie mooved from your mind, nor troubled by ſpirit, that is, by deluding ſpirits and vaine doctrine, but ſtand faſt, and keepe the inſtructions which you have beene taught.
Phil.4. Whatſoever things are true, whatſoever things

things are honest, whatsoever things are just whatsoever things are pure, whatsoever things are woorthy love, whatsoever things are of good report; if there be anie vertue, or if there be anie praise, thinke on these things, which you have both learned and received, and heard, and seene in your true prophets, who have some of them sealed the truth with their bloode, those things, I saie, forget not, but hold fast, remember, and put them in practise: *Et Deus pacis erit vobiscum*, And the God of peace shall be with you.

Beware (saith the Apostle) of dogs, beware of evill workers, beware of concision, that is, of such as cut a sunder the church of God. Phil.3. If any man preach unto you any other Gospell, than that which you have received, let him be accursed. Gal.1. Be not caried about with divers and strange doctrines; for it is a good thing that the hart be established with grace. Heb.13. *Non convalescit planta quæ sæpe transfertur*: that plant never prooveth, which oft is remooved.

Suffer not your selves, as it were bowles, to be easily turned hither and thither. *Lapis quadratus stabilis est*: The square stone lieth surest. It is very unmeete you should hencefoorth be any more as children, wavering & caried about like little boates with everie winde of doctrine by the deceit of men, and Ephes.4.

with craftines, whereby (as men that are wel practiſed) they lie in wait to deceive: but follow the truth in love, and in all things grow up as true and lively members of that bodie whereof Chriſt is the head. By whom in ſo doing you ſhall receive increaſe of all heavenlie graces in this life, as of faith, ſobriety, obedience, and conſtancie in the truth, and in the world to come obtain to your endles and everlaſting comfort, that glorious and immortall crowne, which is purchaſed for the godlie, by the bloode of the lambe that ſitteth upon the throne of al glory. Of which crowne God of his infinite mercie grant us all to be partakers, through the merits and death of Ieſus Chriſt our Lorde: to whom with the holie Ghoſt, three perſons and one God, be all praiſe, honor, and glorie, both now and for evermore, *Amen*.

The time will come when they will not ſuffer wholſome doctrine: but having their eares itching, ſhall after their owne luſts get them an heape of teachers. 2. Tim. 4.

Whereas there is among you envieng and ſtrife and deviſions, are ye not carnall, and walke as men? for when one ſaith, I am Pauls, *and an other I am* Apollos, *are yee not carnall?* 1, Cor. 3.

FINIS.